

TYPES OF AUSTRALIAN RACES. 1. Fiji Islanders. 2. Tasmanians. 3. South Australians. 4. Maori (New Zealand). 5. New Britons. 6. Samoa Islanders. 7. Natives of New Ireland (Buk Islands). 8. Carolina Islanders (Ponope). 9. Admiralty Islanders. 10. Tonga Islanders. 11. Natives of New Ireland. 12. Woman of Samoa Island. Papua. 13, 14. Marshal Islanders, Man and Wife (Jaluit).

THE STANDARD HISTORY

OF ALL

NATIONS AND RACES

Containing a Record of all the Peoples of the World from the Earliest Historical Times, with a Description of their Homes, Customs, and Religions; their Temples, Monuments, Literature, and Art

IN
TEN
VOLUMES

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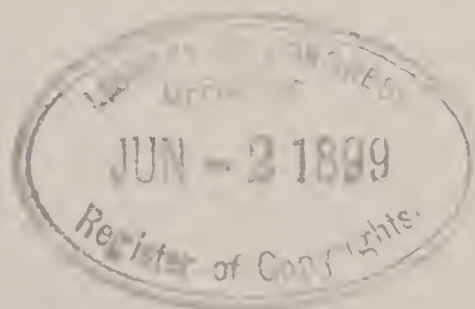
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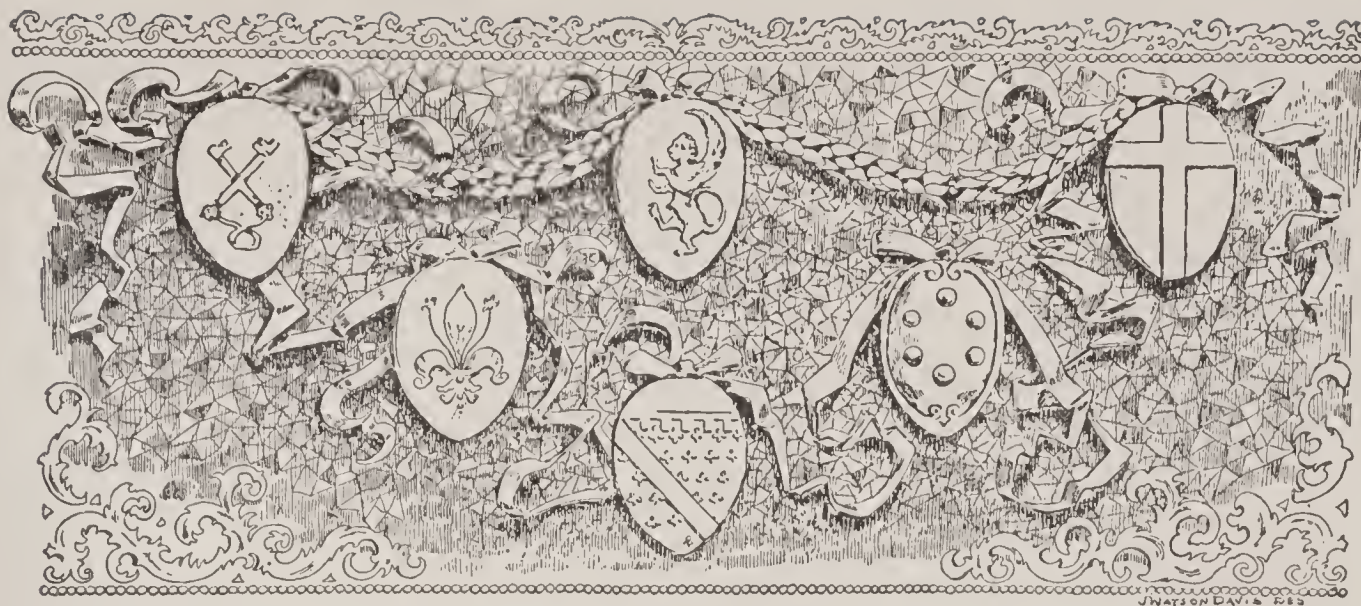
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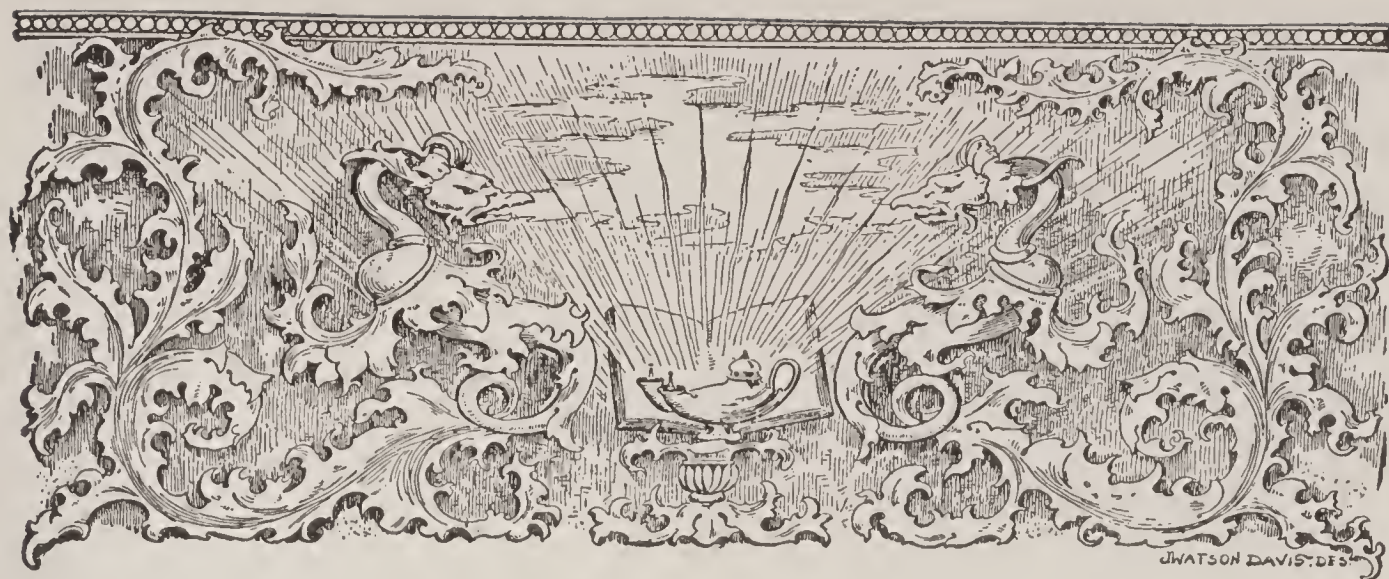
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SOUTH AMERICA.

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SOUTH AMERICAN INDIANS.



THE foundation of all the countries of South America is the native Indian population. The conquests and colonizations of the Spanish and Portuguese reared upon this a superstructure of civilization, the foreigner intermarrying, to a great extent, with the Indian. When these countries declined in power the native blood asserted itself, and with the added strength of European life, republics and kingdoms have been formed which are marching on with vigor and intelligence. The purest type of South American Indians is now found in Patagonia and Brazil.

THE PATAGONIANS.

Patagonia, in fact, can hardly be said to have a history. Early voyagers represented the inhabitants as of gigantic size, insisting that they averaged eight or nine feet in height. But later investigations have proved that although they are among the tallest races in the world, the men average only five feet eleven inches. They are powerful in proportion to their size, with large heads, high cheek bones, black eyes and straight, coarse, black hair, separated in front by a band and falling over the shoulders and back. The men go nearly naked, except in the south where they wear a mantle of skins sewed together, with a hole for the head and extending below the knee.

Naturally the women are smaller than their lords. Their head-dress is a beaded patch of cloth, from which the hair falls in two long braids. Huge earrings, armlets, and anklets and a woollen garment, hanging from the shoulders to below the knees, complete their costume. Like many North American Indians the Patagonians paint their bodies with earth and eradicate every hair from the face.

In a country of stunted vegetation, with the exception of huge marine weeds; in a country where wheat and barley will not germinate within less than three years,—it is natural that the Patagonian should greatly depend upon the bountiful water for sustenance. Whales, otters, seals, shell fish and salmon, and, above water, all kinds of fowl, tax their

ingenuity and activity; and when they hunger for meat, and have no sheep themselves, they make a descent upon Argentine territory.

In the north the Patagonians not only are admirable horsemen but own herds of their own, which they lasso on the great central plains of the country. Wild cattle and ostriches, which roam the same tracts, are not only brought to earth with the lasso, but with the bolas. This missile consists of two balls covered with leather and united by a thin plaited thong, varying in length from six to eight feet. The Patagonian holds one of the balls in his right hand, whirls the other round his head, and when sufficient momentum has been obtained sends them whirling like chain shot through the air: Striking the legs of an animal, the thong is tightly wound about them, rendering escape impossible. The balls may be of stone, iron or wood. Those of iron, usually small, are projected an amazing distance. The other weapons used by the Patagonians are the lance, sling, bow and arrow.

THE WEAK TERRA DEL FUEGIANS.

As the dreary regions of the South are approached, cattle and horses even commence to disappear. The latter are extinct long before you reach Terra del Fuego, the island across Magellan Straits. And not only this, but human beings themselves do not thrive in this inhospitable clime, becoming small and weak.

So we find that the Fuegians, or natives of Terra del Fuego, although of the same race as the Patagonians, are mere patch-works of humanity. They have no ambition or energy, and barely subsist on the shell fish which are caught in the gigantic sea-weed which clogs every indentation of the coast or straits. A seal or guanaco skin is their clothing. Their huts, built near the shore, consist of branches of trees stuck in the earth, about eight feet in diameter and half that in height, with a small hole for a door.

Although broad-chested, their limbs are withered and emaciated, and on account of the squatting position which they always assume when at rest, the skin over the knee joint becomes permanently stretched, and, when they stand, hangs in unsightly folds.

It is strange that although they exist in so severe a climate they should neglect to provide themselves with necessary coverings. A guanaco or a sealskin thrown over the shoulders, or perhaps confined around the waist by a girdle, with slight fillets about the head, comprise the clothing of the men. The females are covered a little more completely, and carry their infants in a loose fold of their guanaco robes above the belt.

Their canoes are roughly constructed of bark, and in the center of each a fire is ever kept burning, upon a bed of sand or clay. Fire is obtained by striking sparks from iron pyrites, with which the island abounds, upon a tinder of dried moss, but after the flame is once obtained the aim is to keep it alive in the boat, which is, virtually, the home. They raise no vegetable food and all that the Fuegians can procure to vary their animal diet of fish, seals and shell fish, are the sea weed we have mentioned, a few berries, such as the cranberry and the berry of the arbutus, and a fungus, like the oak-apple, which grows on the birch tree. With the exception of these spontaneous productions, and dead whales thrown occasionally upon the coast, the remainder of their food must be obtained by their own perseverance, activity and sagacity.

The natives of Terra del Fuego use bows and arrows, short bone-headed lances, clubs and slings, in war or in the chase. In hunting the guanaco, otter, etc., they are assisted by a breed of dogs which they have domesticated and trained.

Being perpetually in motion, in order to barely sustain a miserable existence, the Fuegians have neither houses (which warrant the name) nor storehouses in which to keep provisions for times of famine. When great storms cut them off from the sea, all that they may have to depend upon, in the way of substantials, is a quantity of blubber which, fortunately, they have buried in the sand. A story is told of a party of natives, who were in a famishing state, being relieved by certain members of the tribe who had secretly buried some blubber four "sleeps," as they say, or four days' journey away. The succoring party returned, ready to drop with exhaustion, each man wearing two or three huge pieces of half putrid blubber as necklaces.

The Fuegians are physically and intellectually degraded, but, as is apt to be the case with the lowest savages, their powers of mimicry, and the kind of memory which forms its basis, are wonderfully developed. Though they fail to comprehend a single word they will repeat whole sentences correctly, and they have been known to follow the tones of the violin through a long series of cords with the utmost precision. They are remarkably sensitive to loud sounds, fire-arms are terrible to them, and they usually address each other in whispers.

The belief in a Being embodied in a great black man, who wanders about the woods and mountains, sends them weather according to their deeds, and who is acquainted with their smallest action, is the extent of their religion. They have mysterious dreams and omens, with official interpreters, and are, as a race, like a collection of ignorant, half-starved, timid children.

THE PATAGONIANS AGAIN.

The Patagonians proper, on the other hand, believe in the Author of all Good, and the Evil One, who wanders to and fro on the face of the earth. Both men and women are diviners, but are gradually losing

ground; the natives are becoming more intelligent and are commencing to doubt their ability to see through the surface of the earth into its bowels. They have two festivals a year, one in honor of each of their divinities. The Good Spirit of the Patagonians is believed by them to reside in a certain hill, near the Cordillera Mountains, which they will point out to you, and from which he dispersed all the Indians and animals of the world. But, as has been stated, their idea is that he has become careless of their welfare, while Gualichu, or the Evil One, is wide-awake and actively seeking whom he may get into his toils. In camp, the Devil is always waiting behind each toldo, or house, hoping to be able to create some mischief.



SCENE IN PATAGONIA.

They have their sacred animals and those of evil repute. There is a bird which is common on the slopes of the Cordilleras, and which utters a weird cry. If the sound is heard over a house, it is dreaded as

the forerunner of sickness or death. This bird is considered sacred. A two-headed guanaco (llama) also holds the same place in their minds. On the other hand, when they see a certain lizard, which mysteriously lames their horses, they kill it as coming from the Evil One. The ticking of a watch is regarded as the voice of the hidden Gualichu.

Superstitious as they are, they do not rely upon the wizard, implicitly, to drive out the household devil, or sickness. They have an intimate acquaintance with the properties of many herbs, and practice blood-letting, not only to cure complaints but to prevent them.

Unlike the Fuegians, the Patagonians are vigorous livers and have plenty of meat to eat. They are excessively fond of horse-flesh, which they eat with salt, almost raw, and sustain their vigor by habitual draughts of animal blood. In a word, two more startling physical contrasts of the same people, and living side by side, can not be found in the universe.

The Patagonians evidently expect to take their tremendous appetites with them, for not only do they slaughter the horse of the deceased that the pleasures of the chase may be continued, but they leave upon the grave several animals to be used as food. Their funerals are conducted with great solemnity, and their festivals and dances with an equal degree of hilarity. A reed fife is their principal musical instrument, although the women play upon a sort of tamborine and sing a few measures to encourage the dance. The men also beat a rude kind of drum.

DRESS AND HORSE GEAR.

The men's heads are thickly covered with long hair, which is carefully brushed and dressed by some female at least once a day, and bound with a colored fillet. This practice obtains principally among the southern tribes. The performance of the men's toilet is a very important part of home life, and the wife, daughter or sweetheart who does the sweet duty is careful to burn every hair that is brushed out, that no enemy shall obtain it and work a bad spell upon her hero. She then paints his face black or white, according as to whether he is a mourner or a fighter. Tattooing the forearm is accomplished by puncturing it with a bodkin and inserting a mixture of blue earth with a piece of glass. The women's hair is not as long as the men's, and is worn in two braids. Upon special occasions they weave into it horse hair, blue beads and silver pendants, which make it both longer and more attractive than it would naturally be.

With all their rough traits, Patagonians, both male and female,

have a strong sense of decency, which they evince in the matter of wearing apparel. They both wear their great mantles, with cloth under-garments, and boots made of horse's skin or from the leg of a large puma, drawn on as high as the knee and fastened around the foot. In wet or snowy weather hide overshoes are worn, and the apparent size of the extremities, thus attired, may account for the name which the Spaniards gave them—Patagon, or "big feet." Boots are seldom worn in camp and in riding they are secured with bright colored garters of woven material, or with bands of hide with huge silver buckles.

Very young children run about naked; the older ones wear the universal mantle, and some of them have tiny boots made of the fore-legs of the guanaco. A baby's cradle is made of wicker work, strengthened with hide thongs, is covered, and rests upon the saddle-gear of the mother when the tribe are on the move. It is often ornamented with bells or little metal plates.

Both sexes are fond of ornaments, the women wearing huge earrings, and the men necklaces, besides decorating their weapons and riding gear with silver. The paint which is smeared over their faces, and sometimes the entire bodies, is not invariably in the line of decoration but is employed as a preventive against chapped and raw skins.

The Patagonian saddle consists of two side pieces of timber, fashioned with a hand-adze to the shape of the horse's back, to which are lashed two angular limbs of trees, and over all is sewed a guanaco hide divested of its wool. The stirrups are suspended by strips of hide from the holes bored in the front saddle-trees, being generally made of a piece of hard wood fixed into a raw-hide thong, or sometimes of wood bent into a triangular shape. The bit in common use is a simple bar, of either wood or iron, covered at either end with two flaps of stout hide, from which two thongs extend under the horse's jaw, the reins also being secured to the hide flaps. Two pieces of hard wood, with sharpened nails in the ends, are the spurs. "Caligi" are straps used by the Patagonians for securing the legs of horses not thoroughly broken, so that they will stand.

WORK OF BOTH SEXES.

Although not so common as in the olden times before the introduction of fire-arms, chain and hide armor is still often worn by Patagonian warriors. The latter is thickly studded with silver. If the warrior is wealthy he has his silver buckles, garters and beads, all made from the silver dollars which have been received at the settlements in exchange for native goods. Knives and axes are made by the Patagonians out of

any piece of metal of requisite size which falls into their hands. Their tools generally are files, small adzes, and perhaps a pair of scissors or an old chisel, obtained by theft, barter or from a shipwreck.

A woman's most continuous occupation, when in camp, consists in the preparing of mantles. The skins are first dried in the sun, scraped with pieces of flint or glass fixed into a handle, smeared over with grease and liver kneaded into a pulp, and after being softened by hand are cut into pieces, and nicely dovetailed. The pieces are sewed together so as to form halves of mantles, and painted with red ochre, dotted and lined with black and blue paint. The parts are all joined together after the skin is perfectly dry. When a young man is married this work of manufacturing his mantles or trousseau is more than usually brisk. Besides the guanaco mantles, which are most generally worn, others are made from the skins of the fox, puma, skunk, and wild cat, the fur of the last two animals being the most valuable. These, however, are intended for barter, not for use. There are also the fillets, made from the threads of stuff obtained at the settlements, scarfs for the waist, and garters; all of which the women make, besides sewing the skins together for the tents, scraping and painting horses hides for the beds, fashioning the reed bolsters for the high saddles, cooking the food, smashing the marrow bones, extracting the grease, fetching wood and water, taking care of the children, and many extras when the band change their encampment.

AMUSEMENTS.

The amusements of the Patagonians are almost confined to horse-racing, card-playing and gambling with dice. They do everything in earnest, and their gambling debts, whether a dozen fine mares or a bit of tobacco, are scrupulously discharged. The women, even, play cards, staking their clothing, horse gear or husband's property on the result of the games. The game called Knucklebones, which the boys so thoroughly enjoy, and in which their elders sometimes take part, is our game of marbles, played with bones and "for keeps." The young men have a game of hand-ball which they play with a sphere of hide stuffed with feathers.

THE CHILDREN.

The education of Patagonian children, which commences almost from infancy, is calculated to keep their minds active and their bodies healthy. Both girls and boys learn to ride almost as soon as they can walk. The boy commences to practice with his little lasso and bolas

upon the hunting dogs and other domestic subjects almost as soon as he can talk, while his sister imitates the women, and when yet in her lisping period is able to sit under her own small tent, which she has made out of stray bits of skin and sewed together with a sharpened nail. As



PATAGONIAN DANCERS.

infants the chief allots to them their own horses and gear, which their own parents can not take away from them. Should a child die, its steed, fully caparisoned, is strangled with a lasso, and its saddle, cradle and all belonging to it are burned. The women cry and sing during the ceremony, while parents often add many of their own valuables to the

fire. Upon the occasion of the death of an only child of rich parents, fourteen horses and mares were once slaughtered, in addition to the one it had been accustomed to travel on.

On the death of an adult the same wholesale destruction of personal property goes on, the body being sewed up in a mantle, or coat of mail, and buried in a sitting posture with its face to the east. With some of the tribes it is a religious duty never to mention the name of the deceased after he is buried.

ENTERING SOCIETY.

Among some of the tribes, when a girl arrives at the marriageable age the event is celebrated by knocking several horses on the head with a hand bolas, and cooking their blood mixed with ostrich grease. The feast progresses during the day and a dance is inaugurated in the evening. A tent has been made, guarded by lances placed in front, and adorned with brass plates, bells and streamers; within the tent is the maiden who is to be brought out into society. Toward dusk a fire is made near the maiden's tent, and a number of chiefs, daubed over with white paint, dance around and almost into the fire, the spectators of both sexes looking on. Before the exercises are completed all the men and boys are allowed to show their most fancy steps, four or five drums keeping up the necessary music. The maiden is supposed to witness the performance from the sacred precincts of her tent, choosing from the participants her future husband.

The damsel is not obliged to marry until she has secured some one entirely to her liking. Even then the parents retain the right of veto, if they are not satisfied with the suitor or his proffered gifts of horses and silver ornaments. If all is satisfactory, gifts between the suitor and the parents are exchanged, and the girl is escorted by the bridegroom to his house. The event is celebrated by more slaughtering and eating of mares, and in this case the head, backbone, tail, heart and liver are offered to the Evil Spirit from the top of a neighboring hill.

HUNTING OSTRICHES, GUANACOS, ETC.

Even when an encampment is moving through the country the hunting goes on in a systematic manner. At daylight the leader of the band comes out of his toldo, or tent, and in a loud tone of voice delivers an oration, intermixed with commands and exhortations, describing the order of march, locating the hunting grounds, and laying out the programme generally. Then the young men and boys lasso the horses;

the women load some with tents, blankets, babies, pet dogs, and with the various household implements; mount by means of a sling around the animals' necks, and start off, in single file, across the plains. Their line of march is the base line of the hunting operations.

Having seen the cavalcade well on its way, the men start out and gallop around a certain area of country, lighting fires at regular intervals, that the exact path of the journey may be known to those who follow. The circle gradually closes, and finally when the area is confined enough, the horsemen beat up the herds of ostriches and guanacos, and attack them with their bolas. The dogs also assist in the chase, although unless the horses are weary or the hunters are short of weapons their services are little required. Cougars, or American lions, are frequently started up, and when driven to bay they are dangerous foes. But they are particularly hateful to the Patagonians and all Indians of the plains, for they create great havoc among the wild cattle, not killing them and making a clean meal, but sucking a little warm blood from each animal and often leaving its fat carcass untouched. They are powerless, however, to withstand a bolas, which is so thrown that it usually catches them around the neck, the balls crashing into the skull. This, however, is more a hunt for revenge; for besides being wholesale butchers of meat the lions thoroughly enjoy surprising the setting ostriches and eating their eggs by the dozens.

The guanacos and ostriches having been brought to earth, the Patagonians proceed to the agreeable task of dividing the game and eating a portion of it. There is a regular law of division, the man who balls the ostrich or guanaco, continuing the chase, leaving the one who has been hunting with him, to bag the game. At the conclusion of the hunt the fore half of the ostrich and the guanaco belongs to the man who has done the killing. The bird is considered most desirable game, for, besides its feathers being valuable, nearly every part of its body is considered good eating. The fat over the eyes and between the thigh joints, the heart, gizzard and blood being especially sought after. While fires are being built and stones being heated, the birds are plucked of their wing feathers, which are tied together with sinews and packed away. The leg bones and a portion of the back-bone are taken out, and the body, divided into halves, is filled with hot stones, a light blaze being kindled to roast the outside meat. The gizzard, which would fill both hands, is roasted by the insertion of a hot stone, the eyes are sucked and the tripe is greedily devoured.

In winter the Indians have an easier way of capturing ostriches than that previously described. Although they swim well enough to

pass a river, in winter they are quickly chilled. So the hunters drive them into a river, and the ostriches' legs become so benumbed that they drift helplessly ashore, where they are dispatched. During September, October and November they are at the height of their laying season, and the Indians almost live upon the eggs.

The young guanaco's meat is excellent, but it lacks the profuse fat of the average ostrich. When the animal is old, even, the haunches may be sliced, dried, salted and roasted, then pounded between two stones and mixed with ostrich grease. This forms a very condensed and nutritious food and is taken on long journeys.

The guanaco is, however, of great use in other ways than as food. The skin of the adult forms the covering of the Patagonian's tent; that of the young is used for mantles. Thread is made from the sinews of the back, thongs for the bolas and bridles are cut from the skin of the neck, shoes and coverings for the bolas come from the skin of the



ENTRANCE TO FORTESQUE BAY.

hock, and musical instruments and dice from the thigh bone. On attaining the age of about two months, the coat of the young guanaco becomes woolly. The skin is then useless for mantles, but makes good saddle cloths. The guanaco has been described as that queer animal with "the neigh of a horse, the wool of a sheep, the neck of a camel and the feet of a deer." He is remarkably swift of foot and defends himself somewhat like the kangaroo.

In taking wild horses and cattle the Indians either lasso them, or throw the bolas so that the animals will be caught around the hind legs.

A DREARY COUNTRY.

A great portion of Patagonia is covered with only a kind of coarse grass, or with thorny shrubs, the country rising in a series of terraces

from the sea coast to the Andes. Across the Straits of Magellan the country is rocky and mountainous, cold and dreary. Why it should be called Terra del Fuego, or the Land of Fire, has puzzled not only more than one school boy, but many adults. The reason is not because the country is volcanic or has any natural heat, but because early navigators noticed that upon the coasts fires were always seen burning. They were doubtless the fires of half-frozen natives, kindled in their crazy lodges, or those which they were keeping alive in their hundreds of boats.

The territory has been long in dispute between Chile and Argentine Republic, and since 1881, when a treaty was made, Chile has owned all west of the Andes (about 63,000 square miles), and Argentine Republic that part east of the Andes (about 360,000 square miles). The Straits of Magellan form a southern boundary of 360 miles, and separate the mainland from Terra del Fuego. Efforts to introduce Welsh and Scotch colonists have met with failure. Chile's offer to a private individual to grant 75,000 square miles of territory, embracing both coasts, in consideration for the favor of keeping four steam tugs in the Straits to relieve vessels, did not come to anything, and the probability is that the country will never be considered of enough consequence to be generally occupied by European or South American colonists.

THE BRAZILIAN INDIANS.

The Tupi-Guaranis is a widely extended Indian family in South America, its members being the native tribes of Paraguay, Brazil, and of the whole Orinoco region. The Brazilian Indians are generally of a bright yellowish, copper color; are robust rather than tall; with small noses, round faces and small eyes. Their dispositions seem to partake somewhat of the light-heartedness of Southern climes, and even in the presence of others they are not uniformly so grave as the Indians of the North. The tribes formerly dwelt almost entirely along the coast, but with the advent of Europeans were driven into the interior, where some of them still reside in their savage state. In the northern provinces the Indian blood prevails, but the negroes are the most numerous of the unmixed races in Brazil.

There were many other tribes which were not included in this family, when the missionaries, traders, slave hunters and adventurers first commenced to push their way into the country, and singular to say they were able to so co-operate that a language was formed out of all these diverse tongues which became the common vehicle of communication

from the Orinoco to the La Plata. The basis of the language is, however, the Tupi-Guaranis tongue. And where are the Tupi-Guaranis, who once numbered nearly a hundred tribes along the Atlantic coast, occupying the country back to the Parana River? The Portuguese slave hunter followed the missionary who had partially civilized the Indians of South Brazil, Paraguay and Uruguay, and broke up their tribes, carrying many away as slaves and, in short, almost exterminating them. Remnants of two of the most numerous tribes started out under an eminent chief and journeyed for three thousand miles from their homes, near Rio Janeiro, to the country along the Amazon River, near its confluence with the Madeira and Purus. These tribes are now known as Mandrucus, and are the most warlike Indians of South America. They live in villages, in each of which is a fortress where all the men sleep at night. This building is adorned within with the dried heads of their enemies, decked with feathers. The similarity of some of their habits to those existing among the savages of the great Pacific Islands is noticeable. The Mandrucus have a blowpipe, through which they discharge small darts as do the natives of Borneo; their great village houses resemble the "head houses" of the Dyaks of Borneo, while many small baskets and bamboo boxes from Borneo and New Guinea are so similar in their form and construction to those of the Amazonian Indians that they might have been made by adjoining tribes. Like the Dyaks, the Mandrucus hang up the dried heads of their enemies in their houses. A tribe of Indians on the Purus use, instead of the bow and arrow, the Australian boomerang, or so close a copy of it as to warrant the statement.

PHŒNICIANS OF THE AMAZON.

The first glimpse of the Amazonian Indians is obtained at Para, the growing city at the great river's mouth. Although trading centers have been established along the main river and most of its principal branches, many of the natives prefer to do their own business, and so take their wives and children in their canoes, and with added cargoes of nuts, cocoa, dried fish, mandioca meal, crude rubber, turtles, monkeys, parrots, etc., they sometimes make journeys of five or six hundred miles. The monopoly of the immense interior trade of Brazil, which flows through her great river arteries, is in the hands of the Amazonian Steamship Company, which has established innumerable trading-posts and sends its vessels at stated intervals to collect the products which its agents, or private traders, have received from the natives, both Indians and negroes. Traders depend for much of the interior produce upon the Mandrucus and allied tribes.

The Indian of Brazil is not a property owner, as a rule, though one of them, now and then, amasses quite a little fortune as an agriculturist or as a brick manufacturer. He clings, however, to his palm-thatched house, extending its dimensions into several rooms and gathering a herd of half a hundred cattle. Generally the Indian has not the faculty of



AMAZONIAN INDIANS.

keeping steadily to his work, or of saving when he earns a little something. He would rather go off hunting or fishing, or, sad to add, on a spree, than to work upon a plantation, day after day and week after week.

When it comes, however, to labor which has excitement in it, such as dragging canoes through seething rapids, and overland to other navigable waters, the Indian, whether he be savage or semi-civilized

doggedly pushes his way through all difficulties. Picturesque scenes of this nature can be witnessed where the headwaters of the Tapajos, a branch of the Amazon, approach the Paraguay River. An elevated plain divides the two great rivers, and when the waters are highest canoes have even passed over the shed. The fierce Mandrucus, next to fighting rival tribes, enjoy this conflict with rapids and waterfalls. They divide into two crews, part of them jumping into the water near the boat, and the others going ahead with long lines which they attach to rock or trees along the bank. The men in the water drag and lift the canoe slowly along, sometimes being under water and all but washed away by the rushing current.

Most of the freight which is brought to the Paraguay and Amazon rivers, and which finds its way to the coast through the efforts of these Indians, consists of gum and the guarana drug.

The Mandrucus Indians are the principal gatherers of rubber gum, which they give to the traders in exchange for knives and fish-hooks. Another Indian tribe, the Maue, are almost exclusively the gatherers of the drug, which grows wild between the Tapajos and the Madeira, and which they also cultivate in their forest gardens. It grows in the nature of a fruit, the seeds of which are hulled, reduced to powder and afterwards, by adding water, formed into long chocolate-colored rolls. The natives show their bent of mind by often making the rolls or cakes into the form of fishes, birds or turtles, and thus throwing them upon the market. When used in Brazil, Bolivia and other South American countries these charming figures are ruthlessly grated and the powder employed as a substitute for tea. It has decided medicinal properties, of which the Indians avail themselves, having a soothing effect and being especially good in head and stomach troubles. Many white families have engaged in this rubber and drug trade, and get along very well with the Indians. These two tribes are, however, continually fighting with one another. The tradition is that, although they are both allied to the Tupi, the Maue were disinherited by the family because of their general worthlessness.

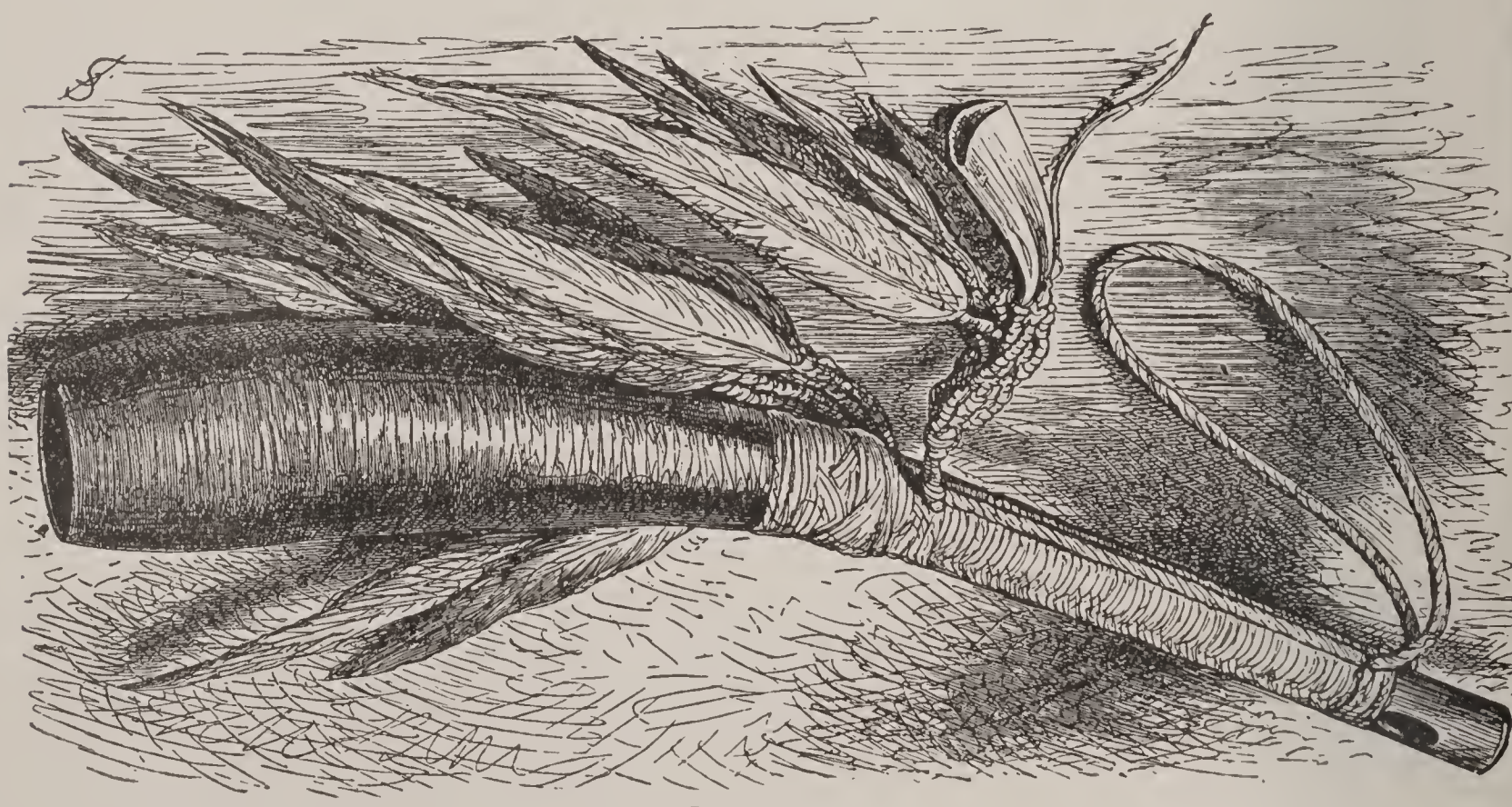
BURIAL JARS.

Many powerful Indian tribes formerly dwelt along the Tapajos River, or rather they selected a line of bluffs which follow it and the Amazon River for hundreds of miles, a short distance inland. Among other objects which have been dug from these bluffs are stone axe heads, flint arrow heads, ornamental pottery, and jars which contained calcined human bones, mixed with charcoal and ashes. These burial jars have been

elsewhere discovered in Indian territory, which has led to the supposition that the ancient tribes cremated their dead. It is known that many of the Brazilian Indians were in the habit of burying the dead in the floors of their houses, and "among the Mandrucus of the present day, the bones of dead warriors are kept for three years in the houses; then they are placed in a jar and buried."

THE BOTOUDOS.

Among the degraded tribes of Indians of Brazil there is one for which a proper place has not been found in South America. In language and personal appearance, in habits of life and bodily adornment, it is quite distinct from the Tupi-Guaranis family, which includes scores of tribes scattered throughout the empire. But the Butocudos, with pieces



WAR TRUMPET.

of wood in their ears and under lips, with their broad shoulders and weak legs, seem unlike any other Indian tribe in North or South America. Their hair is thin, they have low foreheads, black or blue eyes, aslant like those of the Mongolians, small noses and mouths, with usually thick lips, and cheek bones much less prominent than those of other Brazilian tribes.

The Butocudos seem to take none of the average Indian pride in decorating their bodies with feathers and gaudy colors, and the terrible ferocity which they formerly exhibited when they approached the eastern coast from their interior country, in connection with their other peculiarities, gained for them among the milder coast tribes the reputation of a

race of maniacs. Their weapons are mighty bows and arrows, the latter being sometimes barbed with a bamboo head hardened in the fire. They usually attack at night, and although their numbers have been reduced by the way in which they have been hunted down by the whites, like wild beasts, many of them still roam through the forest and along the river banks, eating lizards, alligators, monkeys and boa constrictors, or lie in ambush for human victims. It is certain that at one time they all were cannibals, and that many of them now are.

Some of the tribes have been partially civilized. These are divided into small bands, each living in a separate village, and when they visit the plantations on the coast they cover themselves with a little clothing and plug up the slits in their lips with wax. Many of the children of these village bands do not follow the barbarous disfigurement of their parents. These little ones were often sold to the planters for slaves, but they seldom reached maturity. In fact not only the Butocudos, but all Indians, were early found to be unprofitable as slaves, which resulted in the importation of such swarms of negroes from Africa.

THE AMAZONS.

On the upper branches of the Amazon are numerous tribes whose male members do most of the ornamenting of the body, and otherwise attire themselves in so feminine a manner as to partially explain the origin of the story carried back to the Old World that fierce female warriors (Amazons) lived and fought in this country. Says a traveler who penetrated into their territory, by a liberal use of that universal language of Eastern South America, to which reference has been made: "The women wear a bracelet on the wrists, but no necklace, or any comb in their hair. They have a garter below the knee, worn tight from infancy, for the purpose of swelling out the calf, which they consider a great beauty. While dancing in their festivals, the women wear a small apron, made of beads prettily arranged. It is never worn at any other time, and immediately the dance is over it is taken off. The men, on the other hand, have their hair carefully parted, combed on each side and tied in a queue behind. In the young men it hangs in long locks down their necks, and with the comb, which is invariably carried stuck on top of the head, gives them the most feminine appearance. This is increased by the large necklaces and bracelets of beads and the careful extirpation of every symptom of beard." They use shields which cover the entire length of their bodies.

And yet, if the Amazons did not exist, the delusion is one of a

most general character, for Columbus, Sir Walter Raleigh, and other more modern travelers have given credence to reports which they received from Indian tribes that the Amazons were a reality and that they associated principally with the Caribs; that they killed their male children or returned them to their consorts and retained only the females. The stories of the Amazons are current among all the Indian of Guiana, and similar reports have been received from Paraguay, from the tribes along the Amazon, New Granada and the West Indies. The latest theory is that the whole story had its origin in some aboriginal myth and has been distributed over all the vast territory in which the Tupi-Guaranis language and its dialects are spoken. In fact, several myths which have for their theme the separation of a band of women from the men of their tribe and a subsequent periodical reunion, have been discovered in definite form among the Amazonian Indians.

The fathers of female children are reported to have received from the Amazons, as a mark of honor, a precious stone called the Muiri-Kitan. The stone is of a hard crystalline nature, and is so esteemed that it has been given a mysterious origin. It is related that it was created by a goddess who lived in a certain lake, and that, having celebrated her praises, the Amazons would dive for the stone and receive it from her hands. When it was exposed to the sunlight it hardened into permanent form. Another legend is that the stones were caught like fish, the Amazon putting a drop of her blood in the water, over the precious Muiri-Kitan which she coveted. These stones are still worn as charms by various Indians, one tribe on the upper Rio Negro spending most of its time in making them into rough imitations of birds and beasts or into bead-like forms.

SEMI-CIVILIZED LIFE.

The village life of the semi-civilized Amazonian Indians is daily inaugurated by a bath in the river or the nearest spring. Then is commenced a busy round of duties, as not only must food be provided, but everything except a few articles of clothing, iron and steel. The huts are constructed of roughly hewn logs, and beams of hardwood (for the frame-work), the joints being secured with pegs or strips of bark. The roof and sides are of palm-leaf shingles; windows there are none; the doorways are closed with palm-leaf mats, and other mats, under the hammocks, are spread upon the ground within. Another style of Indian hut, often seen on the banks of the Amazon, consists (as to the walls) of lumps of clay, plastered and whitewashed. Even those Indians who live in villages, however, seem to have an instinct to hide

away, and it is almost impossible to say, sometimes, how large a settlement really is. Each house is built in a little clearing, which is kept conscientiously clean and free of weeds, but it is invariably fenced in with a thick hedge of some tropical growth, so as to be completely hidden until one fairly stumbles upon it. Men and women are dressed in light cotton clothes, and some of them are possessors of shoes, which they often wear "in their hands."

KITCHEN UTENSILS.

The kitchen of the house is always separated from the main structure, the fireplace being formed of three stones, and the cooking utensils sometimes consisting of an iron kettle and a tin coffee pot. As a rule, however, the kitchen implements are made out of clay by the women. Their tools are pieces of gourd, shells, corncobs, round pebbles, jaguar teeth, and rough fungi to serve as sand paper. A dish of water and a square piece of board complete the apparatus. A quantity of fine bark ashes is mixed with the clay, and a lump of it, having been thoroughly kneaded, is flattened upon the board. The bottom of the pot is made by turning the board in front of the woman, the edges being rounded off with the unoccupied hand and the shell. The potter then forms long rolls of clay, which she uses to build up the vessel from the bottom, the latter being first allowed to harden in the sun. The rim of the pot is nicely marked with a tooth, the pieces of gourd, the shells, the corncobs, and the improvised sand paper all coming into play to mould and smooth. The whole affair is then baked over a hot fire, polished with a pebble and varnished with a sort of resin.

Pans and bottles made of shells and gourds, wooden spoons, native baskets, clay lamps for burning fish-oil and plates of earthen ware are a few of the other kitchen accompaniments which bear witness to the Indian woman's industry. Whole settlements along the Amazon River are devoted to the manufacture of baskets, spoons and jars from calabashes. All about the houses are planted calabash trees. The great fruit is cut in two, thoroughly soaked and cleaned, painted with a solution of bark, and exposed to ammonia fumes which bring out a durable black color. The vessels may then be painted with various yellow and gray clays, annatto and indigo, the designs representing figures, landscapes, or the Brazilian coat of arms. Often the surface is left plain, or a pattern scratched upon the white shell beneath. This, again, is woman's work, which truly, in Brazil, seems never to be done. Even the hammocks, which swing so invitingly in the Indian's living room, are the products of her hands. She first beats the cotton into a fleecy pile by means of

two sticks and then twists it into hammock thread, either with a simple spindle or a crude spinning wheel. After dyeing some of the threads for the woof of the pattern, she sits upon a mat in front of a framework, passing each thread of the woof through the white warp, and in the course of a few weeks completes a very substantial, prettily checked hammock.

MORE FEMININE WORK.

The native bread is made from the root of the yuca, which the women raise ; while maize, yams, potatoes and cassava are included in their vegetable diet. The cassava is prepared by grating or scraping the root, and by subsequent pressure in a receptacle of basket-work. This strainer is constructed in the form of a long tube, open at the top and closed at the bottom, to which a strong loop is attached. The pulpy mass of cassava is placed in this, which is suspended from a beam. One end of a large staff is then placed through the loop at the bottom, the woman sits upon the center of the staff, or attaches a heavy stone to the end. The weight stretches the elastic tube, which presses the cassava inside, forcing the juice through the interstices of the plaited material of which it is made. This liquor is carefully collected in a vessel placed beneath. It is at first a most deadly poison, but after being boiled it becomes perfectly wholesome, and is the nutritious sauce called casareep, which forms the principal ingredient in the "pepper-pot," a favorite dish in the country.

Even if some of the milky juice, in which lurks the poison, should remain in the meal, there is no danger after the cakes have been dried on a hot iron plate or in the sun. These cakes are kept in store to be mixed with water and baked into bread. When left to stand some time the juice which is pressed from the root deposits a very delicate starch, which, when washed and dried, is exported as tapioca.

The Indian does not prepare his ground in any way in raising his crop of mandioca roots, but simply clears away a space in the woods, digs some holes and places therein a bunch of cuttings. When the roots are fully grown, weighing from twenty to thirty pounds each, they are thrown together in a pool of water, where they are allowed to ferment for a time. The women then carry them to sheds, strip off the tough outer skin and grate them into the mass of pulp and fibre which we have seen run through the wicker-work sieve or bag. To obtain the farina grain, the lumpy substance which remains after the poisonous juice has been nearly extracted is broken and roasted in a large earthen pan. The grain or meal, is then put into pots and baskets and stored away for family use, or made into cakes as we have stated above.

HUMAN AND BRUTE FISHERMEN.

Neither is the masculine head of the family idle, although the brunt of the work does not fall on him. He makes the new clearings in the forest; he works for traders; or guides exploring parties, for miles up and down the river or through the forests; he hunts, and he will stand any length of time in his canoe or on a bank overhanging the water, with his long spear poised or his arrow drawn to the head, waiting for his ideal of a fish to pass within range of his weapon.

In shooting fish, the Indian must take into account the refraction of the water. But in hunting his game, the native has far more wonderful feats to be placed to his credit. One of them is thus described: "The turtle never shows its back above the water, but, rising to breathe, its nostrils only are protruded above the surface; so slight, however, is the rippling that none but the Indian's keen eyes perceive it. If he shoots an arrow obliquely it would glance off the smooth shell; therefore he aims into the air, and apparently draws a bow at venture; but he sends up his missile with such wonderfully accurate judgment that it describes a parabola and descends nearly vertically into the back of the turtle." The Indian has fastened the head of the arrow to the shaft so that, like the Esquimaux' harpoon, when the weapon strikes the game the string which binds the two portions together unwinds, and the shaft is left floating upon the water. This the huntsman seizes, and by it draws the turtle into his canoe. Nearly all turtles which are bought in Brazilian markets are captured in this way, and the hole made by the arrow head may generally be seen in their shells. To shoot birds at a distance, one of the Indian customs is to lie on the back, elevate the feet and brace them against the bow at its center, then rest the arrow upon the toes, drawing it to the chin.

The animal stories which make up so much of the Indian folklore nearly all represent the jaguar as being thoroughly outwitted by various beasts of the forest; which must have been a way the aborigines had of showing their jealousy of his ingenuity; for the Indians of to-day are forced to admit that his schemes and tricks to capture game are fully equal to their own. There are certain fruit-eating fish of which the jaguar is very fond; so he sits on a log and raps gently upon the surface of the water with his tail, to imitate the sound of falling berries. When the fish rise for their fruit they are quietly hooked out with the long claws of the fisherman. He catches and eats turtles, and it is said that he even attacks the cowfish, which grows to be as large as an ox, and drags it to the land for a grand feast. Another of his tricks is that

of being able to imitate the cry of any bird or animal upon which he has designs.

REVERENCE FOR THE AGED.

A beautiful reverence for old age is seen among these semi-civilized Amazonian Indians. "Many a touching picture one sees : a gray-haired patriarch, sitting before his door in the crimson sunset, and gravely giving his hand to be kissed by sons and daughters who come to honor him ; village children stretching out their palms for blessings from a passing old man ; young Indians bringing offerings of fish and fruit to decrepit old women. On moonlit evenings the old people sit before their doors until near midnight, while the younger ones stroll around from house to house, gossiping with their neighbors and carrying on sly flirtations under the orange trees."

THEIR RELIGIOUS BELIEFS.

Even those Indians who are nominally Roman Catholics have no very definite ideas constituting a system of religious belief. In fact, the new and the old are so confused in their minds that they seem to have fallen into a state of indifference. Previous to the coming of the missionaries they had a faint idea of a Supreme Being whom they called Tupan, which the Jesuits used as the name of the Deity. The sun they conceived to be the creator of animals, the moon of plants, and there was a god of love who promoted the reproduction of human beings. Under these were inferior deities who protected birds, game and fishes, the plains and the forests. The full moon and the new moon served the god of love.

An old superstition which has come down to the present generation of the Tupis, is that the moon grows from "thin to fat," by eating like a human being, and that she then goes into a state of decline and dies to give place to another. When the moon is eclipsed some evil spirit has stolen her farina and she is dying ; so the Indians beat drums, and fire guns and rockets as their forefathers did, to frighten away the evil spirit—although most of them profess to know better.

Their grand annual festival in honor of their patron saint is a part of their Catholic training, and is made the occasion of much ceremony and hilarity. On Saturday evening the village in which there is a chapel is crowded with guests, many swinging their hammocks to the trees. The next day the chapel, which has been decorated, is filled with men, women and children, who bow to the saint and devoutly take part in the services. The dancing, which begins as soon as possible in two or three

of the village houses, is continued as long as the sweetmeats and mandioca beer last, usually for several days, with few intermissions. On Sunday a roasted ox is eaten by the villagers, during which performance there is a necessary interlude, and they then return to their waltzes and quadrilles. The young people do not forget the aged, who have been looking on quietly, but with deep satisfaction, at their sports; more correctly speaking, the early Jesuits did not forget how much these uncivilized Indians revered the aged, and that this lovable trait should be encouraged. They therefore established a custom by which three old women, bearing an ornamented frame surmounted by a cross, pass from house to house as honored guests. After being served with refreshments they rise, and to the slow beating of a drum, begin a chant, and also keep time by going through with a sort of dignified dance, or march.

THE BRAZILIANS.

It is impossible to get at anything like a reliable statement of the population, by races, of the great Republic of Brazil; but striking a balance of many estimates it is safe to say that civilized and uncivilized Indians, and Brazilians of mixed Indian and white and of Indian and negro blood, would constitute one-half of the population, which is now over 17,000,000. The Republic was established in November, 1889, at which time the emperor, Dom Pedro II., was dethroned and exiled. The title of the Republic is the United States of Brazil (*Estados Unidos do Brazil*). The legislative authority is exercised by the National Congress with the sanction of the President.

The internal commerce of the country is conducted generally by private navigation companies. The principal one of the twenty-eight which now ply Brazilian waters is the English Amazon Company, of which mention has been made. Besides following the main stream of the Amazon up to Tabatinga, on the frontier of Peru, a distance of 1,800 miles, it ascends some of its greatest tributaries, employing four steamers on the Madeira, four on the Purus, and two on the Negro. During one year its boats touched at 120 stations, conveyed 14,000 passengers and 20,000 tons of merchandise. The same service is performed by various companies on other tributaries of the Amazon; also on the San Francisco and other streams flowing into the Atlantic, on the Plata, the Parana and the Paraguay.

The most precious stones, the most valuable metals and the finest woods are all natural products of Brazil. Maize, rice, cotton and coffee are great crops — that is, with proper management they could be made

so. Here are some statements, well authenticated: Maize yields from 150 to 400 fold; rice as much as 1,000 fold; wheat from thirty to seventy fold; an acre of cotton gives four times as much as in the United States; on an area of five acres one man can easily cultivate 2,000 coffee trees, which will give him an average crop of 6,000 pounds, worth about \$400. For field and plantation labor, Brazil depends upon the negro. But since the emancipation of the slaves they have been flocking to the cities to serve as domestics, and the former trade in staples, which never was in any proportion to what nature intended, is on the downward grade.

THE CARIBS AND ARAWAKS.

When Columbus first visited the West Indies a fierce tribe of Indians occupied the islands extending from Porto Rico to the mainland of South America. He heard of their warlike natures through the milder tribes of Cuba. The Greater Antilles had been invaded by them and the very name of the Caribs was a nightmare. According to tradition they had their origin among the Rocky Mountains, or in some great mountainous district west of the Mississippi. From Florida they advanced to the continent, step by step, and island by island. When South America became generally known to Europeans, the Caribs had been widely diffused over the northern portions of the continent — principally along the shores of the sea and the banks of the Orinoco River.

Their descendants still live in the river districts, but their dispositions are not what they were four centuries ago. There are, in fact, few Caribs remaining. Streams of blood from many races have crossed their own. The Caribs stoutly resisted the Spaniards, and in one of their terrible battles two thousand of the natives perished. They retreated to the mainland, where they also for many years were the most dreaded savage foes of the Spaniards. This powerful race is now reduced to a few insignificant tribes in Guiana and mingled with other Indian nations of the interior. About the upper waters of the Pomeroon is one of their largest fragments, consisting of a few hundred savages living in almost as primitive a state as when their forefathers saw Columbus sail along their island coasts.

The Arawaks are ancient enemies of the Caribs, and are said to have been so powerful as to have repeatedly repelled their incursions into the mainland. They have now dwindled to a tribe, which is, however, powerful. The Arawaks inhabit a large extent of territory in Guiana, back of the cultivated strip on the sea coast. The only records of their history are rude figures marked upon the rocks in certain localities

of their wilderness. These natives were the first seen by Columbus when he discovered the continent in 1498, and he was greatly surprised to find, instead of a black race, that they were of lighter complexion than any aborigines he had yet met. Their figures were graceful, and their only clothing was a sort of turban and a waistband of colored cotton.

The Arawaks of the present are mild and peaceful, but are armed with modern weapons, besides the club, bow and arrow of their forefathers. On the banks of the streams which flow through their territory, the country of the Caribs and even weaker tribes, missionaries have established little settlements as a basis of their labors, and among the Arawaks they have made no little progress. They have not yet been able to effect a material change in the native costume, which consists, as of old, of a cloth about the loins, with ornaments upon state occasions.

The Guiana Indian retains more Asiatic features than even the North American Indian, his eyes being black and piercing, and slanting a little upward towards the temple. The expression of the mouth is good. The forehead recedes in a less degree than the African, and in some individuals it is well-formed and prominent.

THE MOZCAS.

A few bands of the once great Indian nation of Mozcas, or Muyscas, live in the United States of Colombia, on the upper Orinoco River. They were an empire of two million people at the time of the conquest, having subdued the tribes from that river to the southern part of the present Ecuador. In common with some of the other Indian nations and the Esquimaux, the Mozcas call themselves "men"; that is the translation of their name, as if they considered themselves the only true specimens of mankind in the world. They offered human sacrifices to the sun and worshiped a number of minor deities, throwing their offerings into the lakes. The natives dressed in square mantles of cotton cloth, dyed and painted, and were skillful workers in wood, stone and metals. They used money and traded in mantles and other articles of their own manufacture, lived in wooden and clay houses with peaked roofs, furnished inside with comfortable mats and benches. The ancient language is now only spoken by these tribes of the United States of Colombia. Of the origin of the coast Indians, who are mostly savages, nothing is known except that they bear no resemblance to any of the other families.

THE PANAMA CANAL.

The project of uniting the Atlantic and Pacific oceans by means of a canal across the Isthmus of Panama was first put on foot by the

king of Spain over 360 years ago, but it did not advance, perceptibly, until within the last century. Scores of surveys were made, and finally the government of the United States of Colombia approved of a contract with "Lucien N. B. Wyse, chief of the scientific exploring expedition of the isthmus in 1876, 1877 and 1878, and member and delegate of the committee of direction of the Civil International Interoceanic Canal Society," by which the canal was to be finished in twelve years from the time of the organization of the construction company, and, if absolutely necessary, an extension of six years was to be granted.

In 1881 the Interoceanic Canal Company was formed in Paris, with M. Ferdinand de Lesseps at its head, and France subscribed to 994,000 of the 1,200,000 shares of stock. An agreement with the United States Government having been reached that the neutrality of the canal should be maintained, seventy engineers, superintendents, and doctors were sent to the isthmus, and thousands of Indians, negroes and Chinamen were engaged as laborers. M. Blanchet, who had active charge of the undertaking, died from the effects of the climate and overwork in November, 1881, the surveyors, having been in the field for only nine months. Then work was continued until 1887. The company fell into difficulties, and in 1889 it suspended payment. Charges of fraud and bribery were brought against the company, and the French government prosecuted De Lesseps and other officers of the company. They were found guilty, but in the case of De Lesseps the sentence was never carried into effect.

THE ECUADORIANS.

The Indians of Ecuador are the bone and sinew of the population—the miners, herdsmen, farmers and manufacturers of the country. Panama hats, brilliant quilts and carpets, and the most durable earthen ware in South America are placed to their credit. They build the bridges of Ecuador, and are noted for the rafts which they construct, and in which they take long sea voyages. Shoemakers, tailors, carpenters, blacksmiths, lawyers and doctors are discovered in the ranks of the Indians, although white blood is usually found to be an incentive to join the professions. The so-called "free Indians" (although none are held in actual bondage) often act as mule drivers and guides. Those who are employed by Spanish planters are usually paid insufficient wages and are brought so deeply into debt, however, that most of them are all but slaves in name.

Some of the natives have never settled down to any employment, but hunt and fish along the great rivers east of the Andes, cultivating

enough maize for their own subsistence, and exchanging the products of the chase and a certain powerful arrow poison, for tools and ornaments.

The most numerous of the aboriginal tribes, descendants of a race, which at the time they were conquered by the Incas had its noted painters and architects, are the Quitus, who gave their name to the capital of Ecuador. The Indians are divided into eleven families, which, in turn, have their distinct tribes.

THE ANDI-PERUVIANS.

The glorious empire of the Incas, which the Spaniards found firmly



COLOSSAL HEAD CARVED IN STONE.

rooted when the love of gold lured them to South America, extended from Patagonia to New Granada, the center of the government being the great temple of the Sun, at Cuzco, in the interior of Peru. Here on an elevated table land, between two branches of the Amazon River, were also great fortifications, it being the capital of the empire and the center of its religious system as well. The principal buildings of the

capital were constructed of huge masses of stone, transported from quarries many leagues distant and then elevated to their lofty sites. The stone was hewn with copper tools, and although cement was seldom used, so nicely was the work done that the blade of a knife could not be introduced between the blocks.

The Temple of the Sun was where the Inca, as head of the church and high-priest of the Sun, presided. It was built of stone, but thatched with straw. Within was a huge golden sun, which had a human face delineated upon it, and it was so arranged as to receive the first rays of the heavenly luminary. Vases of gold, filled with offerings of maize, stood in the open space of the interior, and all the vessels used in the celebration of religious rites were made of the precious metal. The building itself sparkled with golden ornaments; even upon the outside a heavy belt of gold was let into the stone wall around the entire edifice. The royal palaces and temples were adorned with like magnificence.

The empire had no money; everything of value was collected in the coffers of the Inca. The government owned the soil and the people tilled it. It fixed a man's place of residence, determined his employment and even the amount necessary to support him. The government owned immense herds of llamas, and the people received their garments of wool and hair, after a certain proportion had been devoted to royal and religious purposes. All females were required to marry at eighteen and males at twenty-four years of age. The Inca always married his sister, that the royal blood might remain pure, but such a connection was forbidden between those of lower rank.

TRACES OF THE EMPIRE.

The empire was warlike and the military system was complex, including a draft of troops proportionate to population and dependent upon the hardihood of the people of the district. Throughout the extent of the vast empire were great roads carried along the mountain ridges or over the plains of the coast. Of the most famous of these Mr. Prescott, in his *Conquest of Peru*, thus speaks: "It was conducted over pathless sierras buried in snow; galleries were cut out for leagues through the living rock; rivers were crossed by means of bridges suspended in the air; precipices were scaled by stairways hewn out of the native bed; ravines of hideous depth were filled up with solid masonry; in short, all the difficulties that beset a wild and mountainous region, and which might appal the most courageous engineer of modern times, were encountered and successfully overcome. The length of the road

of which scattered fragments only remain, is variously estimated from fifteen hundred to two thousand miles." Stations and storehouses were established on the main roads, under the care of army officers.

Ruins of the Incas' civilization which was so ruthlessly crushed by the Spaniards, have been found in the shape of gold and stone figures, monuments, temples of all descriptions, aqueducts, bridges and paved roads, scattered from Chili to Central America. In Peru, besides the imposing remains of the Temple of the Sun, are the ruins of a supposed citadel of the Incas at Cannar, which is a regular oval in form. Within this is a square edifice, containing two rooms.

Among the most ancient monuments and believed even to antedate the period of the Incas, are those which have been discovered on the southern shore of Lake Titicaca, in Bolivia. They are situated on a broad, arid plain, and consist of rows of huge erect stones, sections of massive walls and foundations, stairways, fragments of cornices, carved blocks of stone, etc., etc. From the center of a bewildering mass of ruins, of which a description is here impossible, rises a rectangular, irregularly terraced mound, 50 feet high, 650 feet long and 450 feet wide. The temple,



PERUVIAN CARVING.

another great rectangular mass, is near by, and the hall of justice, a mighty ruin, contains a structure which is composed of massive stones beautifully cut and held together by bronze clamps.

World-famed antiquarians have traced in those vast areas surrounded by upright stones, which are seen in this great Bolivian plain, the earliest efforts of human art, and on the bare mountain tops of High Peru,

it is said, "are hundreds and thousands of enclosures or fortresses, antedating all history, which were built according to Peruvian traditions when the country was divided up into warlike and savage tribes, before the sun shone or the Incas had established their beneficent rule. They are held in great reverence, as the works of giants whose spirits still haunt them, and to whom offerings of various kinds are still made."

In addition to the ruins which have been mentioned, the fortress that commands the ancient capital of the Incas, and in the storming of which Juan Pizarro lost his life, is almost as perfect as it was three centuries ago. Near the town of Truxillo, Northern Peru, is what is known as Grand Chimú, the ruined capital of a great coast nation which was subdued by the Incas. Over at least twenty square miles are spread the ruins of public buildings, massive walls, temples, palaces, houses, tombs, prisons, work-shops, etc., etc. A vast temple of the Sun also appears, being pyramidal in form, 812 by 470 feet at the base and 150 feet high. There is a second of nearly equal size. Three centuries ago the Spaniards were digging treasure from the ruins and the work of excavation still goes on.

SOME INCA TRIBES.

The Quichuas are the most prominent of the ancient races of Peru and Bolivia. They have large aquiline noses; generous mouths and fine teeth; short but not weak chins; a brown-olive complexion; soft, thick and flowing hair, but scant beards and are generally low in stature, with tremendous chests, caused by more frequent and greater respirations than are taken in a less rare atmosphere than that in which they live. The Quichuas differ in appearance from all other South American nationalities, and from the figures which appear upon various Peruvian antiquities it is evident that none of their ancient physical peculiarities have changed.

The Aymaras are an ancient people whose history centers around Lake Titicaca, between Peru and Bolivia. They still inhabit adjacent districts in both of those countries and look, with sad eyes, upon the monuments of their forefathers which are in ruins upon the many small islands of the lake. The center of their government and their religion was a sacred isle, from which they believed the sun first arose. The worship of this luminary was part of their religion. Some of the pyramidal structures, with door-ways and pillars elaborately sculptured, and fragments of colossal statues, are of great antiquity and only the vaguest traditions exist of their origin. They evidently represent a prior civilization to that of the Incas which absorbed, or conquered that of the Aymaras,

and received from them a more perfect knowledge of the arts, of agriculture and astronomy. They now number some quarter of a million of people and are principally engaged in agriculture.

Most of the tribes of Peru and Bolivia have embraced Christianity, and in the tracts covered by the missions chiefly dwell the remnants of many ancient nations. They form by far, the majority of Bolivia's population, and are generally advancing in civilization, being a credit to their forefathers of the Incas. They are generally mild and passive, and are the foot-travelers of South America, performing the longest journeys at a dog trot and going for days at a time with no sustenance except cocoa leaves chewed with lime or ashes, and, perhaps, a small quantity of pounded maize. The civilized tribes dwell in houses or huts constructed of sun-dried bricks, rushes, or maize stalks thatched with grass.

The Chiquitos are a tribe, which was once very powerful, and were employed by the early Jesuit missionaries to convert neighboring tribes and educate them. They also cultivated fields, were manufacturers and artisans, and traders of high standing. But when the missionaries were expelled, their beautiful churches and large factories were destroyed and many of them fled to the forests and relapsed into barbarism. At the time of their prosperity the Chiquitos had been consolidated into a wonderful nation, a bright example of native capability.

THE ANTISIANS; OR, "WHITE MEN."

There are five tribes who live on the eastern declivity of the Andes, in Bolivia. They are the Yucacares, or White Men, so called from their remarkably light color; the Chuncos, Tacanas, Marapas and Apolistas. These tribes have their own languages, although they have been classed as one family. In Bolivia the Cordilleras divide into two great ridges, called the Cordillera of the coast and the Cordillera Real, between which is the great walled table-land which contains Lake Titicaca, the source of one of the great branches of the Amazon, and the site of the famous Potosi, famed for its silver mines and for being the most elevated city of the world. From Potosi, in a northwesterly direction through Bolivia, are those wonderful ruins and sections of the stupendous military roads; and it is east of this historic region that the Antisians dwell.

THE ARAUCANIANS.

The natives of Chili and Patagonia, bold, warlike, tall and muscular, belong to this race. The mountaineers are very light in complexion, the

tribe of Boroanos in Chili being little darker than Europeans. They have broad faces and heavy features, but their bright eyes save them from the stamp of dullness. Some of them have heavy beards but generally the Indian custom is followed of plucking out the hair.

When the Western coast of South America was first visited by Europeans a portion of Chili was subject to the Peruvians; but the bulk of the natives were divided into tribes, each governed by its "ulmen" or "cacique." Four of the original fifteen tribes had been subdued by

the Peruvians, when the progress of the latter's arms was permanently checked. The Spaniards came and found a foe worthy of their prowess. They discovered that these tribes had already confederated and were working under a crude system of government; that the country was divided into four sections, each governed by a "toqui," or supreme cacique, with the real power still in the



AN ARAUCANIAN FAMILY.

hands of the ulmens; that the Araucanians were a compact, patriotic nation of great warriors. For over a century the Spaniards brought their iron-clad soldiers and their improved artillery to crush these brave and military Indians, with their swords and lances, slings, bows, pikes and clubs. Many battles are recorded in which the invaders were utterly routed, and finally they were obliged to abandon the enterprise of conquering an independent Indian race; and, the proud distinction of being the only aboriginal Americans who have maintained their inde-

pendence when brought directly in contact with Europeans, still belongs to the Araucanians. They occupy much of their old territory within the modern republic of Chili."

The provinces of Arauco and Valdivia have been especially the native districts of the Araucanians. This native state within the republic of Chili lies between the Biobio and Valdivia rivers, and is 130 miles in length by 150 in breadth. The natural divisions of the country have been made the political; that is, the sea coast, the plain, the territory running along the foot of the Andes, and the mountainous region, is each under the rule of a toqui. These districts are subdivided into what would be called, in the United States, counties and townships. The toqui's badge of office is an axe of porphyry or marble. The four governors form the Federal Council, which decides upon grave national matters and may convene the General Assembly consisting of the subordinate rulers and chieftains. If the matter before the convention is war, the commander-in-chief is chosen from among the four toquis, if possible, and the chiefs, or ulmens, raise the troops from among their clans. A great plain between the Biobio and Dunqueco rivers is the meeting-place of these governing bodies.

The Araucanians, like the Pampas Indians, rely principally upon their long spear when in action, trusting for final success upon the impetuosity of their charge. When in war paint they are nearly, or quite naked, but in times of peace they dress in loose, flowing mantles, with dark blue and red skirts, having crimson cloths round their heads turban-fashion, and low down on the temples. If not aroused, they are peaceable and hospitable, hold free intercourse with the whites, and even serve as scouts in the Chilian army. Marriages have even occurred between Europeans and their women of high rank, at one time a French adventurer being raised to the dignity of King of the Araucanians; but his character being exposed he was driven out of the country in disgrace. Whole crews of shipwrecked vessels are known to have been merged into the race, so that white skins and straight faces are not uncommon. "The chief wealth of the tribes is cattle, which they rear with some care and diligence; and some of them, or their women, engage also in agricultural and industrial pursuits, part of their produce, as well as their tanned hides, tissues and silver trinkets, stirrups, curbs, etc., bringing good prices as curiosities." They make also blankets which are much valued by the Patagonians. Between the two races, however, there is usually a stirring feud which prevents much intercourse, even with those Araucanians who have abandoned their tribal relations and live in trading settlements,

The Araucanians have gods of War, of the Good, of Mankind, of Evil, but build no temples to them, make no idols and support no priests. They carry their ideas of political independence into their religion, and scarcely pay their deities due respect. The Araucanian heaven is beyond the Andes. They are so intensely national that no foreigner is allowed to settle among them who retains his own name. The Spanish language—anything which has the least suggestion of Spanish—is barred out of Araucania. Their own language is spoken throughout Chili and Patagonia to Cape Horn, and east to Buenos Ayres, and is among the most harmonious of South American tongues.

The women of Araucania “do all the home and field work; the men hunt, fight and tend the flocks. They live in wooden or reed plastered houses, well built and often sixty feet by twenty-five in size, not in villages but in the center of their plantations. They raise wheat, maize and barley, peas and beans, potatoes, cabbages, and fruit, as well as flax, and keep numbers of cattle and horses. Before the arrival of the Europeans they wove ponchos and coarse woolen cloths of very good workmanship.”

THE CHILIANS.

The constitution of Chili is far less democratic than that of Araucania. Although its deputies and senators are ostensibly elected by popular vote, property qualifications are imposed which confine the voters really to the wealthier classes. Yet the republic is the most prosperous of any in South America, for the country contains an unusually large proportion of European blood and the Europeans constitute virtually the governing power. The National Legislature is composed of a House of Deputies, whose members sit for three years, and a Senate, one-third of which retires at the end of a like period. The Roman Catholic is the State Church and the offspring of mixed marriages must be educated in the national faith. Chili was among the first of the South American States to develop a railroad system, its capital, Santiago, and its metropolis, Valparaiso, being connected by a substantial line, which has branches to some of the principal towns.

THE CENTAURS OF SOUTH AMERICA.

In Paraguay, Uruguay and Argentine Republic are hundreds of Indian tribes who have their peculiarities, but seem equally at home upon the horse's back, and who are never truly themselves unless they are scouring their great pampas. They are usually of the most ignorant type, like the Abipones, who are east of the Parana River in Paraguay,

and although they are such wonderful horsemen, can count no further than three. They go nearly naked and practice tattooing.

The numerous tribes of Indians who scour the plains of Buenos Ayres are members of the Araucanian race and of the Puelche family, to which also belong the Patagonians. They live, move and have their being upon the horse's back. Whenever they shift their quarters for better pasturage, they drive before them great herds of horses, which they use both for fresh mounts and for food. They are warriors from the pure love of excitement and danger, and they declare "that the proudest attitude of the human figure is when, bending over his horse, man is riding at his enemy." Their most formidable weapon is a spear, fully eighteen feet in length. They charge without saddle or bridle, hanging under their horses, with their great spears far in advance, yelling and shrieking in a way which throws into a panic any but the coolest horsemen and the best trained horses. On the other hand, their cries have the effect of urging on their own steeds, which are further transformed into irresistible tornadoes by a peculiar motion of their bodies. Between them and the Gauchos, a race principally of Spanish descent, the most implacable hatred exists. The Gauchos are magnificent riders, themselves, but admit that on the open plain they are not the equals of the Pampas — and of those long spears they are in constant fear.

In exposed districts, the white settlers are subject to raids from the Pampas, and often protect themselves by digging ditches around their frail fortifications. The Indian's horse will not leap such a startling thing (to him) as a ditch, and the Indians would as soon think of wearing a silk hat as of fighting on foot. But if the raid is successful, no lives are spared except those of comely girls. These captives become so fascinated with their wild, free life that a French officer of the Peruvian army, who was passing through the Pampas' territory to chastise a hostile tribe, found it impossible to induce some of them to return to their country, even offering them large sums of money if they would, in the meantime, act as interpreters.

The only times when the Pampas Indians come in close contact with European life are when they visit the towns and settlements to dispose of their peltry and ostrich feathers for knives, spurs and liquor. The preliminary step is to pass over all their dangerous weapons to their chief, and then get ingloriously drunk. They have neither money, nor any idea of weights and measures, but designate, by some mark of their own, the quantity of the commodity they require in exchange for their own stock.

Before the introduction of horses and cattle by the Spaniards, the

Pampas were mountaineers, living in the eastern districts of Chili. They were even then more rude and savage in their manners than the Araucanians, but were held in high esteem by their more civilized neighbors, on account of their fidelity and bravery as allies. They were called by them the Puelches, or eastern-men. With the possession of their horses and cattle, and the prolific increase of the wild herds, both subsistence and power were assured them, and they spread over the plains east of the Andes; so that when the Spaniards built their first town, upon the site of the present city of Buenos Ayres, the Indians destroyed it and caused such terror that a second attempt at settlement was not made until nearly fifty years afterwards.

THE GAUCHOS.

The Gauchos are of pure Spanish origin, but their ways of life are so similar to those of the Pampas Indians, that it would be almost impossible to speak of one without the other. Their chief occupations are tending, marking and slaughtering cattle, and they have become as skillful with the bolas and the lasso as the wildest Indian of the plains. They often wield a bolas consisting of three stones, each fastened to a strap about six feet long, which is a fearful weapon. The three straps join in a center, and when the Gaucho throws the bolas he gives the balls a peculiar rotary motion, so that they fly asunder and go spinning through the air in the form of a triangle of about eight feet in diameter, or like some terrible devil fish of the air. If it meets with any resistance, the stones which are free, continue the rotary motion, the straps wind around the object, whether it be a man's body, a horse's or a bull's, and finally strike the victim with crushing effect.

The use of both the bolas and the lasso is one of the earliest accomplishments of the Gaucho; and little children armed with their miniature weapons make war upon the chickens, ducks and geese of the farmyard. In throwing the lasso the rider is obliged to be assisted by an intelligent and a trained horse. "Sometimes in the case of a furious animal, the rider checks the horse and dismounts, while the bull is running out the length of his raw-hide rope. The horse wheels around and braces himself to sustain the shock which the momentum of the captured animal must inevitably give. The bull, not expecting to be brought up so suddenly, is thrown sprawling to the ground. Rising to his feet, he rushes upon the horse to gore him; but the latter keeps at a distance, until the bull finding that nothing is accomplished in this way, again attempts to flee, when the rope a second time brings him to the ground. Thus the poor animal is worried until he is wholly within the power of his captor."

“When cattle are caught by the lasso, which is so thrown as to fasten on the horns, they will sometimes gallop round and round in a circle; and if the horse be not well broken, being alarmed at the strain, he will not readily turn like a pivot, in consequence of which men have often been killed; for if the lasso once takes a twist round the rider's body, it will instantly, from the power of the two opposed animals, almost cut him in twain.”

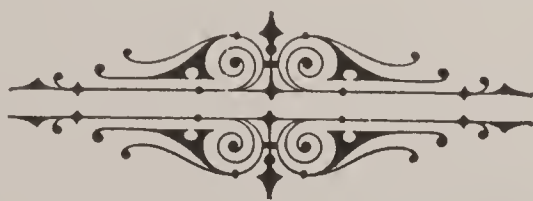
Rio Grande do Sul is the southernmost province of Brazil. It borders upon Uruguay, and, like that country, consists principally of vast plains, over which great herds of cattle roam, from which is drawn so much of the meat supply of the empire; and here the Gauchos and their lassoes are at the height of their glory. The women, also, are great “horsemen,” often wearing a European riding habit, with body and sleeves. When not on horseback they wear a short skirt, tightly-fitting bodice, a shawl over the head, neck and shoulders, their arms being bare. Both sexes are tall and graceful, polite and hospitable, but give little heed to home life, preferring to sleep in the open air and live on horseback. Their dwellings are simply willow and mud huts, and, within, there are usually little more than a wooden bedstead with a skin mattress, over which are stretched two ropes to which the small children are lashed, a tea kettle and a few cups with tin suction pipes. They live chiefly upon beef. Their lives, in fact, are like those of all the centaurs of South America, whether of Spanish or Indian blood.

Although their Spanish blood makes them polite, the Gauchos are given to intemperance, are revengeful and blood-thirsty; so that as many murders are placed to their account as to that of the Indians. That they both have much blood to answer for is evident from the many crosses, made by simply tying two pieces of wood together with straps, which are planted near the roadways of all the pampas; these rude crosses always mark the spots at which strangers or natives were murdered. In Uruguay the Gauchos have virtually exterminated the aboriginal population. Yet there is leaven in their rudeness and wickedness; for they are not only the Republicans of South America, but have steadily upheld democratic ideas for the past century. Especially the Basques are noted for their uncompromising independence, which has marked them among the Spaniards of Europe since the early years of Rome. The Basques who are considered the aborigines of the Spanish peninsula, form a large proportion of the Gauchos and of the entire population of the republics south of Brazil. From their ranks have come many able rulers and military leaders of the country. Perhaps the most noteworthy among them was General Rosas, of a noble family, who led the cattlemen of the

pampas against the Indians and subdued them; then conquered all his rivals, became governor of the province of Buenos Ayres, and refused further preferment until the dictatorship of the republic was offered him. This position he held for many years, his rule being cruel in the extreme, but able, as ability is gauged in such mixed communities. It is certain that under the guidance of his strong hand the country learned to walk, although the aristocratic, wealthy and refined classes were depressed.

The Gauchos as a distinct class, or caste, are decreasing. For many years their blood was almost pure Spanish; but they are now intermarrying, more or less, and others than Spaniards are assuming the duties of drivers and branders of cattle. Their rude, republican nature, however, has permeated the body politic, and, combined with the conservatism of the French wine merchants, the Italian mechanics and river men, and the Irish and English farmers, may eventually form a more stable government than the Argentine Confederation has enjoyed.

San Salvador, the capital of the Republic, is situated in a beautiful valley, far above the sea level, with extensive indigo and sugar plantations all around it. Oranges, lemons and pine apples also abound in the vicinity. The streets are broad and clean, and the comparatively modern appearance of the churches and public buildings, as well as the smallness of the city, is explained by the very conclusive fact that eight times it has been rebuilt upon its present site, because of ravages by earthquakes. It was first founded in 1528. The volcano which has also been so destructively active is situated only three miles northwest of San Salvador. The Republic is foremost of the Central American States in the cause of education, and its capital has a prosperous university and a well-organized system of public schools; but the city and the country, as a whole, have not regained the standing which they enjoyed as a province of the Spanish Kingdom of Guatemala.





THE TURKS.



THE Turks are Tartars, and now exist in their purity in Turk-estan. Two or three of their great Asiatic empires have gone to pieces before the onslaught of the Mongols, the greatest one being that of the Seljuk Turks, which extended from the frontiers of China to Constantinople. Before the Christian era various Turkish tribes had wandered as far west as the Don. When the Seljuk empire, partly by the partition of its territory and partly by the power of the Mongols, went to pieces, in the thirteenth century, Othman, the son of the leader of a tribe of Turkomans, succeeded his father as chief, and afterwards received from the Sultan a portion of the province of Bithynia, south of the Black Sea. With this territory as a pivotal point he boldly led his forces into the Byzantine Empire, conquering several important provinces from the Roman Empire of the East, and, with his son, laying the foundation of the Othman, or Ottoman Empire.

THE FOUNDERS OF THE EMPIRE.

The Turkish writers have found almost a demi-god in Othman. He is said even to have had a vision of the future extent and glories of the empire, with the fall of Constantinople, which occurred 127 years after his death, although the Byzantine Empire, some time before, had been reduced to the limits of its capital and suburbs. The vision is thus reported :

“As Othman reclined in slumber, the crescent moon appeared to rise above the horizon. As she waxed she inclined toward him ; at her full, she sunk, and concealed herself in his bosom. Then from him sprang a tree, which spread its boughs, so that they shaded the Caucasus, and Atlas, the Taurus and the Himalaya Mountains, which stood up as great pillars to a boundless, leafy pavilion. From the roots of the tree flowed forth the Tigris, the Euphrates, the Nile and the Danube. All was Eden. Cities crowded with domes and cupolas, with pyramids and obelisks, with minarets and turrets, sprung from fertile

valleys, and the waters of the mighty rivers were covered with barks. Living fountains leaped from the mountains, which were covered with mighty forests, each leaf of which was a sword. Then arose a wind and drove all the points of the swords against the imperial capital, which at the conflux of two seas and two continents, like a diamond set between two sapphires and two emeralds, forms the most precious center-stone of the ring of universal empire.' ”

The successors of Othman were worthy of their father in warlike and administrative power, and nationalities and religions of the most diverse character were slowly welded into the body of the empire, or at least were content to rest under its powerful protection. His grandson was the founder of the janizaries, the famous royal body-guard of Greek soldiers who were originally taken in the wars of the Byzantine Empire and educated as Mohammedans and according to the military discipline of Turkey. To increase their number a law was afterwards made that every fifth year the children born of Christians living in the empire should be given up to the government. The law was enforced, and soon a splendidly drilled body of troops was in existence, some to guard the Sultan, others the palace, and the remainder to constitute a portion of the regular army. The troops were christened by a dervish, who in obedience to the commands of the Sultan blessed the army by passing his sleeve over the face of the foremost soldier and speaking these words : “ Let them be called janizaries [new soldiers]. May their countenances be ever bright, their hands victorious and their swords keen. May their spears hang always over the heads of their enemies ; and wherever they go, may they return with a shining face.” The new soldiers subsequently acquired such power that adventurers all over the world sought to enter their ranks, and as the regulations became more lax the janizaries became a dangerous body of men, plundering cities which they should have guarded and revolting against the Sultans themselves. At length, during the first portion of this century, those of them which were not massacred by the royal guards were sent into exile.

THE APOSTLES OF MOHAMMEDANISM.

Mohammedanism was carried into Asia Minor by the Arabian arms and extended far to the east, and, singular to relate, when the Seljuk and Ottoman Turks overran and conquered the same territory, they received Islamism from the subdued, instead of trying to impose their Tartar superstitions. The fascinating combination of religion and war which they found in Mohammedanism seemed to have been just what the Turks

craved, and they therefore soon surpassed the Arabs themselves in the vigor with which they extended the faith. From the time of Mohammed II., who conquered Constantinople and was surnamed the Great and Victorious; who brought beneath his sway two empires, twelve kingdoms and two hundred cities, the world of Islamism has tacitly consented to the claim of the Turks that their Sultan is, in very truth, the successor of the prophet.

He is superior to all law except the Koran, and to interpret that the muftis, mollahs and other priests form a body called the Ulema, at whose head is the Grand Mufti who is the only dignitary holding a life office. In all affairs of state concern, or grave importance, the Sultan is an autocrat, the province of the Ulema being almost confined to recommendations to the Porte, and to authority in private and family matters. Civil questions which come before them are decided, but such decisions can not be enforced except by the state.

CHURCH AND STATE ONE.

The power of the Ulema is not as great as it was in the first days of Mohammedanism; in fact, the greatest privilege of the members consists in the exemption of their bodies and properties from punishment and confiscation. The Grand Mufti girds the Sultan with the sword when he ascends the throne, which is supposed to make that monarch truly the successor of the prophet. The Mufti's decision is also attached to the imperial decrees, although it is said to impart but little additional weight to them. It is as Lord of the faith, which is the basis of Turkish civilization and Turkish institutions that he is so powerful, and although many of his former temporal prerogatives have been taken away, the Ottoman Empire is still a subtle combination of Sultan, Grand Vizier and Ulema. Church and state are still one.

The Grand Mufti ranks next to the Grand Vizier, who is president of the Council of Ministers, a body which corresponds to the European Cabinet. There is also a Council of State where new laws are discussed and which consists of fifty Mohammedan and Christian members chosen by the Sultan. The Chief of the Guard of Eunuchs is equal in rank with the Grand Vizier.

The executive officers of the empire are governor-generals, governors, lieutenant-governors, mayors of villages (mukhtars), etc. Provincial governors, who generally hold the rank of pachas, formerly had the power of sentencing persons to death, but it has been taken away from them. The title pacha, pasha, or bashaw is applied to the governor of a province, a minister, or a commander of high rank in the army or

navy. The grade of office was at one time determined by the number of horse tails which were carried before them in public, this being their insignia ; but except in some of the African provinces this custom has been discontinued.

TURKISH REFORMS.

The Koran being the authority in government, religion and life, the average Turk is not prone to accord any privileges to non-believers, looking upon them as lawless characters as well as heretics. So, although the Sublime Porte has established mixed courts for settling cases between Mohammedans and non-Mohammedans, allows the latter to hold local offices, is establishing national schools, and has otherwise shown a slight regard for the broad ideas of the age, the Turkish officials, especially those who are far removed from the influence of foreign ambassadors, are as fanatical as ever. Foreigners, of whatever sect, can now hold real estate in their own names, some of the Armenians being among the most extensive land owners in the empire. Neither are non-Mohammedans liable to military service, but pay an exemption tax.

The first decided impetus to the reformation of Turkish laws came from the efforts of Reschid Pacha, a native who was sent as ambassador to France and England and afterwards became Grand Vizier. Many reforms had been inaugurated by the Sultan, but through the exertions of the Grand Vizier the sovereign agreed to give a constitution to the empire based upon a European model. On November 3, 1839, a general congress was convened on the Plain of Roses, near Constantinople, and here, under the shelter of many pavilions, were collected all the pachas of the Ottoman Empire, the patriarchs of the Greeks and Armenians, the foreign ambassadors, the chief rabbi of the Jews, and numerous other persons of high distinction. In presence of the vast assemblage Reschid Pacha read the state paper which embodied the bill of rights granting, among other privileges, security of life and property to all persons of whatever religion.

The successor of one Sultan, however, does not always feel bound to carry out all the reforms promised by his predecessor, and since these great promises were made there is hardly a Christian district of either Turkey which has not revolted or protested, or appealed to some European power to see that justice was done. Sometimes the non-fulfillment of promises could be traced to the Turkish penchant for tortuosity, as exhibited in the Sultan, and often to the laxity or premeditated carelessness of his governors. But the impetus was given in 1839, and each promise of the Porte to correct the abuses in the empire, which is put

upon record, is an additional lever placed in the hands of European powers to force the Ottoman Empire to advance the cause of religious toleration. The present Sultan is the thirty-fifth in descent from Othman and is intensely Mohammedan.

THE KORAN'S SOLDIER.

Although revengefulness is inveighed against in the Koran, and liberality, forbearance and love of peace are enumerated as among the virtues of the true believer, war against infidels is enjoined. He who is thus slain is a martyr. A deserter from the holy war has forfeited his material life and life eternal.

Modern expounders of the law have based their teachings, more or less, on the humanitarianism which gleams from so many pages of the great book. Formerly enemies taken in battle by the Mohammedans were murdered. Then they were given a choice of embracing the faith or paying a tribute. The Koran nowhere teaches that man's end is foreordained from the beginning—that doctrine which has somehow taken hold of the Turkish nature and made it so reckless on the field of battle—caution, in fact, is urged; foolhardiness prohibited.

WHAT FOREIGNERS HAVE DONE.

The Turkish troops are divided into the regular army, the first reserve and the sedentary. The imperial guard at Constantinople hold the same rank as did the Janizaries before they disgraced themselves. But through the wise policy of the Porte in taking advantage of the best European ideas it can gather from English, German, American and French officers by employing them in the army and navy and advancing them to the highest stations, the rank and file of the military are arriving at a good state of discipline and proficiency. The various military schools are also continually adding solidity and intelligence to the desperate courage of the Turkish soldier.

The military, naval, artillery and medical schools, with their preparatory institutes, are all gratuitous.

The present Sultan seems to trust much to German skill in the



A TURKISH SOLDIER.

carrying out of reforms in his military organization, having engaged experts of that nation, also, to assist him in arranging reforms in other departments "which would develop the Mohammedan character of the Ottoman state, and at the same time satisfy Europe, and preclude future interference." Whether this can be done remains to be seen ; but it is not going too far to say that foreigners have made the modern army and navy of Turkey what they are, and are still improving them.

SCHOOLS.

The Mussulman public schools are of three classes, the primary or district schools, the *rushdiyes*, or high schools, and the schools of the mosques. The alphabet and reading of the Koran in Arabic are taught in the first, which are supported by private contributions, but open to all ; in the second the scholars learn to write in Turkish and are taught arithmetic, geography and Turkish history. From the schools or universities of the city mosques are graduated, at thirty-five or forty years of age, the *muftis*, *cadis*, *mollahs*, and other Mohammedan teachers, who are usually proficient in Turkish, Arabic and Persian.

THE KORAN'S LAWS.

The Koran urges strict faithfulness in the discharge of private contracts, but recommends the creditor to remit all debts. Bankruptcy or inability to work completely discharges the claim. Usury is prohibited and the drinking of wine. All games of chance are forbidden and a gambler's testimony is not received in a court of law. Chess and games of skill are allowed, if they do not interfere with religious devotions. Murder is either punished by death or a fine, except the slain be a child or an infidel. The Koran orders theft of no less value than half a crown to be punished by cutting off the chief offending limb, the right hand ; next in order are the left foot, left hand, and the right foot. An unchaste woman is to be imprisoned for life, the man to bring four witnesses to the fact, and, in case he can not, to receive four-score stripes.

The letter of the law, as promulgated in the Koran has not been strictly followed, but modifications have been made to meet a different order of things than that which existed in Mohammed's time. As to the drinking of liquor many Moslems are intemperate, but the bulk of them refuse even to make use of the proceeds of the sale of wine or grapes, and some are so strict as even to include opium, coffee and tobacco in the prohibition. Under the Turkish law the murderer is punished with death, whether his victim be a child or a Christian. There is no cutting

off of limbs for theft, but the bastinado, imprisonment, fine and hard labor have been substituted. Many of the punishments for crime which the Koran orders should consist of stripes are still in force. The bastinado is therefore a product of the Koran.

WHAT PART THE WOMAN PLAYS

Like all other institutions of Turkey the Harem has its authority for existence in the Koran. Mohammed claimed, and the Koran specified that a true believer might have four wives and a number of concubine slaves; that God allowed him more as a special privilege. The decree of divorce is promulgated by the husband who need only say, "Thou art divorced"; but if he ventures to pass this sentence three times he can not receive his wife back until she has become a widow, or been divorced from another man. Mere dislike is a sufficient ground for divorce, on the man's part. The woman, on the other hand, unless she can prove some gross abuse, is bound to the man forever; if she legally and justly obtain a divorce she loses a part or the whole of her dowry. A legal marriage consists merely in a declaration of intention by persons of suitable age before two witnesses and the payment of a portion of the dowry, to the amount of at least five shillings. A Moslem man may marry a non-believer; a woman never. Whatever the wife's faith the children are Mohammedans; if she is a non-believer she cannot inherit at her husband's death.

With such regulations as these in force it seems a mockery of everything sacred in family life when we learn that the harem is the "sanctuary"; and this without taking into account the degradations and corruptions of the life there passed. But the Koran furnishes a pretext for its establishment in the following passage: "And speak unto the believing women, that they restrain their eyes, and preserve their modesty, and discover not their ornaments, except what necessarily appeareth thereof; and let them throw their veils over their bosoms, and not show their ornaments unless to their husbands, or their fathers, or their husbands' father, or their sons, or their husbands' sons, or their brothers, or their brothers' sons," etc., etc.

It is the testimony of many Mohammedan women that they consider their seclusion a tribute to their value; but they are gradually setting their faces against polygamy, although "in frequent instances the wife who will not tolerate a second spouse in the harem will permit the husband to keep concubines for the sake of having them wait upon her." This statement gives the clue to the position of the average Mohammed-

dan woman in the Turkish world. Centuries of education have forced her to the conclusion that she is a creature merely to be amused, waited upon, bathed, perfumed, kept from the world's gaze, hoarded for her husband. So she is often placed in the upper rooms of a building which is shabby enough below, but fitted up above with baths and fountains, rich couches and silk draperies; everything which can please her senses and those of her luxurious and æsthetic lord.

THE TURK AT HOME.

Once a week the Turk's araba, or family coach, drawn by white oxen whose foreheads are dyed red or pink, appears at his home and the negro duennas conduct his wife, painted also and veiled, and his children with their small red fez, to the strange looking vehicle with its canopy which is likewise of red. The araba has a scaffolding of poles around it and is cushioned within, so that when it commences to slowly bump along over the abominable streets something will be left of the precious freight, which appears from without like a great jumble of veils, silks, fans, negresses and fezzan. The ridiculousness of this solemn airing is intensified by the meekness of the steeds, who, besides drawing the load, being weighed down by huge wooden collars, are covered with great black and red tassels and steel ornaments, and with red cords which run to the oxen's tails where they are artistically looped. If the Turk is of very high standing he will have in attendance a mounted black eunuch, dressed in a costly fez, handsome cashmere clothes, patent leather boots and overalls—with swollen, pale black lips, lusterless eyes, and a savage looking face.

To tell the truth, although a division of the matter has been made to designate the time when the Turk is not away from his house, if he is a gentleman of high degree he has no such place as home, in the Anglo-Saxon sense. The poor Mussulman has only one or two rooms for himself and family, and is obliged to stay with his wife and children. Those of the middle class commence by setting off two or three rooms from the women's quarters, which they call the selamlık—the apartment for the men and place of reception. As the ascent is made, socially, into the ranks of the pachas, ministers or army officers, the line of demarkation and the severe separation of the husband from his wife, becomes more marked.

The selamlık of a grandee is a separate building from the palatial harem, with its iron gates, grated windows and a garden surrounded by a high wall. A passage way, inclosed with iron gratings, often connects the two. This is closely guarded by a eunuch who allows no one to

pass into the harem but the proprietor, his sons or other near relatives. The women, on their side, have their own receptions, intrigues and private affairs, and the pachas, with their friends and domestics, live their own lives also. During the day the husband is out visiting his friends and retainers, or engaged in political discussions. Toward evening he repairs to his harem, being accompanied to his own building by his aides-de-camp and gentlemen of his suite, and is admitted to the "Dwelling of Bliss" by a eunuch, who throws open the door with much ceremony. In the hall he is received by his favorite wife, or directress of the harem, and introduced to the inner chambers where he usually remains long enough to put on his dressing gown and pelisse of ermine fur.

He then returns to the selamlık, reclines upon a divan and is ready to have the hem of his robe kissed by his friends and flatterers who take their places in line before him. After drinking his bottle of "raki," eating his dried raisins and filberts, and smoking several pipes, he conducts his troop to the dining hall. There they do him continuous reverence and he is ever crying in a loud and patronizing voice, "Eat my friends, eat!" After dinner they all return to the reception room, coffee and pipes, social and political gossip follow until late in the evening, when the pacha returns to the harem to sleep.

The eunuch watch-dog receives him again, and, with lights in his hand, precedes him to his wife's apartment. Late in the morning he is dressed and bathed by his slaves and then remains for a few minutes to talk to the members of his harem, hastily departing to rejoin his sycophants.

THE BRIDE OF THE HAREM.

Having determined upon the marriage of their daughter, the betrothal ceremony is inaugurated by the parents of the girl, who order their Circassian slaves to surround her like a prisoner of state. The maiden disappears into the inner apartment, and is soon brought forth attired in a rich robe, her head and neck covered with jewels, and conducted into a large room, where are assembled friends and relatives of the contracting parties, but not the principal himself. He sends instead splendid cashmere shawls and embroidered carpets, which are laid at the feet of the future bride. This is succeeded by a prayer and the reading of the marriage contract, to which two witnesses of the future husband require the girl's assent. Whether the maiden, or one of her parents, or a relative gives consent to the marriage, these convenient witnesses do not care to know, so are usually placed behind a folding door or a screen. The future mother-in-law next steps forward and

crowns the future happy or unhappy bride with a diadem of jewels, after which the guests attack the sweets and sherbets, fruits and other refreshments which are placed before them.

Upon the eve of the marriage a grand reception is given in the harem, at which are assembled her friends and acquaintances, and, it may be, the sister wives. She is conducted by them to the bath and the tips of her fingers are painted, which ceremony is supposed to indicate her joy at her approaching change in life. Around the harem she is then led, with lighted candles, and the rollicking females conclude the festivities with a supper.

In the morning of the great day the girl is again loaded with a richly embroidered dress, a diadem, necklaces, bracelets, earrings, and shoes are placed upon her feet, sometimes sparkling with pearls and diamonds. All this is done that she may be conducted to her father, that he may clasp a belt round her waist, give her his blessing and invoke the protection of Heaven upon her. As she leaves his presence the spectators are showered with money, which is supposed to bring her good luck, financially. From her father she goes to her mother-in-law elect, who covers her face with a rose-colored veil.

In the meantime relatives and invited guests of both families have assembled either in the selamlık of the father or future husband, and the priest has said his prayers and particularly blessed the bridegroom. Scarcely have the last words left the lips of the holy man before the groom has broken away from his friends and been pursued by many of them toward the door of the harem. He usually allows them to overtake him and receives, laughingly, several blows upon the back—their way of bidding him adieu as a bachelor.

Being admitted to the harem he finds awaiting him a veiled and dazzling figure, which he conducts to the nuptial chamber, with its divan of red velvet embroidered in gold, its doors and windows draped with silk curtains, and richer than all else a rose-colored canopy, sparkling with golden stars and surmounted with a wreath of flowers. Having seated “it” upon “its” throne, the Turk retires, for the time has not yet arrived when he can raise the rose-colored veil. After his departure the crowd press around the girl and also enter a second apartment, “the chamber of the trousseau,” wherein are spread her riches, such as toilet-table, massive silver dinner service, linen embroidered in gold, mirrors, slippers, cups covered with diamonds, clocks and costly velvets.

Before the bridegroom can lift the veil from the face of the figure he is obliged to follow the invitation of the “mistress of the ceremonies of the nuptial chamber,” who spreads before him a praying carpet, gold-

embroidered and magnificent. His short prayer finished, he approaches the figure upon her divan throne and beseeches her three times to grant him the favor of seeing her face; having accomplished his object, he rewards her by presenting her with a rich gift, often fastening in her hair some jeweled ornament. The bond is not considered firmly cemented until gifts have been exchanged, after the marriage, between father-in-law and son-in-law, and between mother-in-law and bride; and usually the next day succeeding the marriage, the bride is introduced into matronly society by means of the "Fête of legs of mutton," of which feast all the married ladies of her acquaintance partake.

Lying side by side with his peculiar ideas of sanctity and the marriage relationship, is the unaffected veneration and love of the Turk for his mother. Wife and children are quite secondary. "But there can be but one mother," he says; and when she dies, Turk though he be, he does not attempt to dissemble his grief.

ON THE STREET.

Before the Turk returns to his home, it matters not what his occupation or errand, he will invariably lounge at some favorite fountain, and in Constantinople they are a legion. They stand in the court yards of the mosques, at the river sides, in the public squares, and the smaller ones, which often descend to the modesty of mere water taps, from every convenient wall. The larger ones always have a broad overhanging roof, which furnishes the deep shade in which bathe the beggars with their alms-dishes and brisk tongues; soldiers chatting with water carriers or the keepers of the fountains in their cool inner chamber; red-sashed Greek servants watching the water slowly rise to the rims of their copper vessels; black nurses with their little charges; pigeons, street arabs, stupid opium eaters; old dreamy Turks seated on the stone benches and leaning on their canes, and fruit venders with their baskets of peaches and grapes, whom our Turk patronizes if he has not his pockets full already.

The fountains of Turkey, and especially of Constantinople, are a striking evidence of that humanity and kindness of heart which are found in the Turkish nature side by side with so much natural cruelty. It is on a par with their treatment of dogs and pigeons, and seems to be a universal and delicate way of bestowing pleasure and alms upon the world and the beggar. In all the villages of the Bosphorus they also abound, covered with inscriptions and carvings, but no human figure is ever outlined—the Koran forbids that. The fountains even are a part of Mohammedanism, and inscribed upon a panel in front of the building

may often be read something like this: "Rest, O traveler, for this is the fountain of enjoyment; rest here, as under the shadow of the plane tree, for this roof casts a shade as deep as that of the cypress, but with more of joy. Sultan ——, he whose glory is as the sun, and his generosity perpetually increasing, like the tree of life, has reared this kiosk and stamped it with his signet ring. The water flows unceasingly like his benevolence, as well for the king as the beggar, the wise man and the fool. The first of all the blessings of Allah is water."

If our Turk has far to travel over the uneven, loosely paved streets of the city, he will stop before a little stand near the fountain, whose presiding genius is a grave Armenian vender of sherbet and iced lemonade. Over his crushed cherries and currants, his lemons, ice, funnels and tumblers, is spread a green umbrella, and there in a tight white jacket, brown breeches, bare arms and dirty fez, the merchant sits on a low stool dispensing his drinks, methodically and calmly, as if his sole desire were to do his duty without thought of self. The Turkish letter-writer is near by, if our Turk upon the street has some particularly delicate piece of correspondence of which he wishes to acquit himself with credit, he will sit down beside the open-faced professional, state his case and see his letter written.

If his errand is to purchase a pipe or a pair of slippers, or anything under the sun out of that booth, behind the sloping counter of which sits a cross-legged Turk, he will be detained for many a long minute; for although the proprietor is assisted by either a Greek or an Armenian boy, who hauls down the goods from the shelf, leaving the Turk to do the heavy financial work, if he consider that his sale is doubtful he will send out for cooling drinks, or offer his customer a fragrant pipe of tobacco or cup of coffee before proceeding to business. Near by this scheming Turkish financier are shops where the wanderer (whose business we can not ascertain) may buy wooden clogs, to be used by his wife or wives in his bath rooms, a crimson fez with a blue tassel for himself, or a cup of coffee and a single "smoke" out of a long Turkish pipe.

The Turkish bazars, as all those of the East, are divided into sections occupied by different trades. All the shops are under one roof, and the whole city of trade is divided into streets, with the fountains, coffee booths and fruit stands which are seen outside. Entrance to the bazar is through a low stone archway, which, when the day's business is over, is closed with cumbrous iron doors. If our Turkish wanderer enters here he will not reach home before nightfall. And when he is fairly on his way, such bowlders as he has to walk over; the streets are like the dry beds of mountain torrents, which he is obliged to traverse! This

is not the greatest of his trials, either, although being a thorough-going Turk, he will not suffer such bewilderment as the uninitiated. "Imagine a continuous stream of ox-carts, water carriers and oil carriers, ass drivers, bread sellers, carriages with Turkish ladies, pachas and their mounted retinue, pack-horses, children and Circassian loungers. Then on every vacant spot strew praying dervishes, sleeping, couchant or rampant wild dogs, melon stalls and beggars, throw up above a ball of solid fire and call it the sun, and you have some small idea of the delight of walking in the "Dying Man's City."

THE TURKISH GRAVE-YARDS.

And as one speaks of the "Dying Man's City" he is forcibly reminded of that "dead man's city," which with its dark cypress trees encircles the whole of Constantinople. In this belt of grave-yards the Turk is buried as a Mohammedan, not as a private individual, and family lots and family vaults are unknown. His grave is left open, or, at least, only loosely covered with boards, the body, uncoffined, being lightly covered with earth. This apparent carelessness is religiously observed, that the angels who examine him as to his faith may not be delayed in reaching him. If he prove a believer they depart and he sinks into Paradise, while if his tendencies prove to be heretical he is beaten with iron maces, and his great sins and little faults change respectively into dragons and scorpions which torture him throughout eternity. That his fate may be decided as soon as possible, and also that the pall-bearers may perchance have several of their sins forgiven (which is promised to him who carries the corpse of a true believer but forty paces), the body is borne to the grave eagerly and with great haste; often the bearers run with their burden.

The grave-yard seems an interminable expanse of white stones, crowned with stone turbans or painted red fez, tipped at all angles and in all stages of decay, and cut by wide dusty roads, with the gloomy cypress minarets rising everywhere and pointing to the sky. New graves are being dug; veiled mourners are bowing over earthen mounds, watching the jasmine flower or the rose with its "paradise of leaves," set in the little chiselled-out water saucers or the tombstones that are scooped out for that special purpose; the omnipresent coffee shed is near by, for the refreshment of the mourners; over other tombs dervishes are writhing and praying; and along the dusty roads go travelers of all nations on their way to Constantinople.

WITHIN THE MOSQUE.

In religious ceremonials the Koran is followed to the letter. Im-

mersion upon special occasions and ablutions before prayer, either with water, dry dust or sand, are strictly enjoined. The ground or the carpet, upon which the Mohammedan kneels five times a day, must also be clean. His seasons of prayer are about sunset, at nightfall, about day-break, about noon and after noon. We specify "about" in the case of sunset, day-break and noon, for if the believer were to pray exactly at these times he is fearful that he would be confounded with those who worship the sun. The worshiper's face is turned toward Mecca, the interior wall of the mosque marking that direction being distinguished by a niche. Women are not actually forbidden to enter the mosque, but their presence is considered harmful to true devotion and they are practically excluded.

The times of prayer are announced from the minarets of the mosques by the mueddins, or officials appointed for that purpose. "Their chant, sung to a very simple but solemn melody, sounds harmoniously and sonorously down the height of the mosque through the mid-day din and roar of the cities, but its impression is one of the most strikingly poetical in the stillness of the night." At intervals the mueddins chant these words: "Allah is most great. I testify that there is no God but Allah. I testify that Mohammed is the apostle of Allah. Come to prayer, Come to security. Allah is most great. There is no deity but Allah." In the morning is added, "Prayer is better than sleep." The mueddins are generally blind, as, otherwise, they would have too free a view of surrounding terraces and harems.

The five daily prayers are said at home on week days. Friday is the Moslem Sabbath and on that day the mosque is crowded by all classes. Within are no seats, the floor being covered with mats or carpets. Sentences of the Koran are inscribed upon the whitewashed walls, and in the direction of Mecca is the niche toward which all faces are turned in prayer and before which the congregation arrange themselves in parallel rows. Toward the southeast is a pulpit, and opposite the pulpit a desk upon which is placed the Koran. On entering, the Moslem removes his shoes, carries them in his left hand, sole to sole, and placing his right foot first over the threshold, performs his ablutions, and concludes by putting his shoes and any arms he may have with him upon the matting before him. He is faithful in his devotions, but having prayed he is authorized by his faith to engage in trade, if necessary, and it is even not required that he should conduct his business outside of the mosque. When services are not in progress a group of Mohammedan merchants will often be observed trying to turn an honest penny.

OUTSIDE THE MOSQUE.

In the center of the outer court is usually a square solid fountain basin, guarded by slender pillars and a tent-like roof, which is also crowned with a star or crescent. The water escapes by taps, and the water-carriers are sitting upon the steps to gossip, while the pigeons which make their homes in the thousand cornices and niches of the mosque, are flitting round the fountain. Near by will sometimes be seated a ragged old Turk, and beside him a chest of millet seed. For a slight consideration he dips out a cupful and rattles the iron hasp of the chest; dark clouds of the birds respond by dropping from every dome, minaret, crescent and niche of the mosque and fountain, and crowding and pushing for their spoils.

Another beggar, before the mosque is left behind, obtains his point by pure Mohammedan eloquence. "Alms quench sin," he cries, "as water quenches fire. Alms shut the seventy gates of hell. At the gates of paradise stands an angel crying continually, 'Whoso giveth alms to-day shall be rewarded of God to-morrow.' Generosity is a tree by which men climb into"—

FASTING AND PILGRIMAGES.

None are exempt from fasting except the sick, travelers, and soldiers in time of war; in other words, every one is to fast whose health will not be injured by it. The great season of fasting is during the month of Ramadan, which often falls in mid-summer, so that it is especially hard for the devotees to abstain from eating, drinking, smoking, bathing or inhaling refreshing perfumes from daybreak until sunset; after that time until morning they can feast to their satisfaction. At the end of the sacred month it is customary to bestow a measure of provisions upon the poor. There is also annual alms-giving of cattle, money, fruit and wares. The duty of giving alms is next to prayer; then comes fasting and the pilgrimage to Mecca.

Mecca, the holy city, is in the midst of a desolate country forty miles from the Red Sea. Within its great mosque is the "Kaaba," a square stone temple said to have been built by Abraham, and within the Kaaba is the black stone which the true Mohammedan believes was brought by the angel Gabriel. When the pilgrim has arrived at the goal of his desires, he passes seven times round the Kaaba, reciting verses and psalms in honor of God and the prophet, and kissing each time the sacred stone. The pilgrimage to Mt. Ararat, thirty miles south of the city, is also undertaken by the truly zealous.

It was formerly the custom after the great fast of Ramadan for three immense caravans from Cairo, Damascus and Arabia to set out for Mecca. During some years these pilgrims have numbered 100,000 souls, with 150,000 camels. They have always combined business with their devotions, carrying with them camels loaded with the choicest of goods to exchange for the spices and riches of the East. Mecca has therefore been a city of no small commercial importance, although since the mosque was stripped of its magnificence and the tomb of Mohammed destroyed by the Arabian dissenters, the Wahabees, it has declined both as a sacred and a commercial city.

THE DERVISHES

These singular and fraudulent monks of Mohammedanism, the dervishes, are found wherever the faith is. The dancing or whirling dervishes are said to have had as their founder a Persian poet, who spun around for four days without nourishment, while his companion played the flute. The howling dervishes howl, writhe, and foam at the mouth during their religious paroxysms, in remembrance of a crazy sheik somebody who did the same thing centuries ago. They gather in communities, monasteries, or villages, in charge of a sheik, and twice a week throw open their churches to whoever wishes to come in and see the performances. A wire gallery or apartment is often reserved for Turkish ladies who may wish to attend. Loungers and curiosity-seekers, Persians, Americans and Englishmen, repair to the dancing dervishes, and enjoy a season of Punch and Judy. The flute furnishes the music, and the dervishes, who twirl, and twist, and glide about in their church arena, continue this kind of worship until the music or their breath ceases.

“Deeper grew the mystery, deeper the expectation,” says a witness of the spectacle, “as the Koran reader above the gallery began the appointed chapters of Mohammed’s fervid rhapsody, half ejaculation, half hymn; and the brotherhood commenced slowly pacing processionally round the enclosure, past the sheik, who gave them each his benediction as they went by. But before this each of the dervishes had peeled off his dressing-gown robe, untwisted his scarf-girdle, and handed them to an old brother, who seemed to act as master of ceremonies; and they appeared lithe and active, though differing in age and degree of corpulence, from the mere stripling to the heavy twelve-stoner, already perspiring by mere anticipation. Now crossing their arms on their breast, placing the right hand on the left shoulder, they began to file past the sheik, bowing as they passed him; then turning to bow to the

next comer, who, in his turn, bowed too, both to his predecessor and successor. Now, the master of ceremonies having collected on his arm piles of cloaks, the barefooted men prepare for the dance by tucking one flap of their white jackets within the other, and stretching out their arms horizontally, the right hand pointing downwards, and the left stretched upwards for balance and counterpoise. Then slowly pivoting round, one after the other, the dervishes began to get in motion, their naked feet performing skillfully a sort of waltzing step, which increased in speed as the music of the flute grew faster and faster. The most astonishing part of the mystical circling dance was that, although the dozen or fourteen men twirled all around the enclosure, they never touched each other—no, not even the fringe of each other's garments."

One order of the dervishes either dress in costumes of many colors, or in sheepskins about the loins, the upper part of the body being painted in a way to inspire curiosity or awe. The dervishes mortify the flesh, pray and rave on the corners of the streets, or take the parts of jugglers and mountebanks, and wander from country to country, being lodged and fed in convents of their order. They are always bare-breasted and bare-legged and wear coarse robes, as badges of their poverty and humility. Begging is generally forbidden among the orders, one of their rules (which goes somewhat lame) being that each dervish must support himself by the labor of his own hands. In some respects the dervishes are like monks; in others the distinction is sharp. With the exception of one order they may all marry and reside with their families, being only required to act with their religious fellows two nights in the week. Their dwelling places may be within or without the monasteries, but they are always grouped into companies under charge of sheiks. In addition to the Ramadan, they observe a weekly fast, peculiar to themselves. "Religious orders similar to the dervishes are traced in the East beyond the Christian era, and tradition assigns many of the existing brotherhoods to the earliest days of Islam, the foundation of some being attributed to the caliph Ali; but it is doubtful if any of them are older than the ninth century. The Marabouts among the Mohammedans of the Barbary states (and Arabia) are similar to the dervishes." Wherever Mohammedanism holds sway in Western Asia the dervish is found working at his trade. He is as easily recognized on the shores of the Mediterranean Sea as of the Indian Ocean. And the Turk is a Turk the world over, certain statements applying to him whether he is a European or an Asiatic.



THE SYRIANS.



WHEN Greece was young and Rome was not born, Syria was a wealthy land, her coast cities being centers of a vast commerce and civilization. Tyre and the Phœnicians include their greatest features. Berytus, or Beyrout, was among her famous ports; and although Sidon and Tyre have disappeared, and her ancient prominence has been dimmed by the ruthless hands of many conquerors, the city bids fair to rise to eminence now that the Suez Canal is drawing the trade of two hemispheres through the Mediterranean Sea and the Persian Gulf. Nineveh and Babylon are fallen, but the Tigris, the Euphrates and the Jordan remain as possible arteries of trade, while all around is the country which the Turks say is "the odor of Paradise," the Hebrews, "a garden planted by God for the first man," and the Arabs, a land "where the mountains bear winter on their heads, autumn on their shoulders, spring in their bosoms, while summer is ever sleeping at their feet."

Beyrout is the natural commercial port of Syria and a favorite city of the Roman emperors. It was called the Nurse of the Law, for the Roman jurisprudence was ably taught in its schools. Portions of beautiful pavements and columns are still seen in its gardens and on the sea shore. It was destroyed in the Roman wars and rebuilt by Augustus, who still considered it a gem of his empire. It was from Beyrout, also, that the virgin was sent to the dragon, whom St. George slew about ten minutes' walk from the city. Out in the sea is Cyprus where the lovely goddess rose from the ocean. Spots of historic interest, better authenticated, are grouped all around. Tyre and Acre are on the coast. Opposite is Carmel, and a few hours away Nazareth, Mount Tabor and Genesareth. The Druse and Maronite villages cover the mountains for many miles east and north of it. Twelve hours distant is Damascus, and Baalbek is forty miles away.

The modern city is built upon the slope of a hill which overlooks the sea, having as a background the bold peaks of Mount Lebanon, Mulberry gardens, orange and citron groves, palms, mosques, light flat-

roofed houses painted in lively colors, terraces filled with flowers, blend into a charming picture. Its bazars are filled with goods of the East and the West, and Armenian, Druse, Maronite, Turk, Greek and Arab are all there or strolling along their favorite sea-shore walk. Besides being a commercial point of no mean standing the city is becoming quite a resort for tourists and invalids. Its citizens are wide-awake, metropolitan and always picturesque. The accompanying cut gives a good idea of their average appearance.

The plain of Beyrout stretches out to the east, covered with every variety of foliage—the orange, date, fig, pine,—and sweet with hyacinths and gillyflowers; and still beyond it is Mount Lebanon, cut up into deep ravines and charming valleys, the particular home of those mysterious people the Druses and Maronites. One of their mixed villages called Beit-Miry is a summer resort for many of the Europeans of Beyrout. Other villages, more distant, are frequently visited by tourists; but those occupied by the Druses alone are not so often entered.



A SYRIAN.

THE DRUSES.

In the northern and central portions of Syria are the Druses, who are supposed to be a conglomeration of Kurds, Persians and Arabians. They hold exclusive possession of about 120 villages and share 200 more with the Maronites. Among the mountains

of the Lebanon a religion slowly grew, which, in the eleventh century, was personified in a caliph of Egypt, who proclaimed at Cairo that the spirit of God was incarnate in him. The new faith was not well received outside of Syria, and the caliph's confessor and one of his disciples, a Persian, retired to the mountains and deserts of the Lebanon, and there established the religion which the Druses now profess. It is a strange combination of Judaism, Christianity and Mohammedism, but is founded upon the unusual basis of strict exclusiveness, separation from heretics, veracity to each other only, and mutual protection and assistance. The unity of God is the great tenet of their faith. They call themselves, in fact, Unitarians.

For eight hundred years they have retained a distinct religion and nationality, not seeking to extend their power, but to hold fast to that

which they have. They are, however, divided into two classes, those initiated into the mysteries of the faith and the uninitiated. The former are moral and abstain from all luxuries and personal adornments. The latter are free from all religious duties and are, if anything, prone to dress. Polygamy is unknown, and the general morality of the Druses is said to be above the average of eastern sects. The wife's rights are maintained. She can own personal property, chooses her own husband, and if divorced retains her half of the dower.

The Druses have their princes, chiefs and common people. They pay a stated sum to the Sublime Porte, but are as nearly independent as any people who live in

the empire. Their villages are usually placed at the entrances to passes, the houses rising tier upon tier, sometimes one village almost overlapping another, and the whole mountain side being covered with habitations and artificial gardens. Their churches are usually some distance away, jealously guarded from intrusion, and their *u'kkals* (who are the initiated, or religious teachers) see to it that neither stranger nor infidel penetrates the mysteries of their worship.



VILLAGE OF SYRIA.

The people are simple in their habits and generally well educated and industrious. The sheiks often labor with the common people, but sometimes live in state. Some of them are artisans, but the bulk of the population cultivate the mulberry, olive and vine upon their terraced hill-sides, and the women spin and weave at home. Silk is the chief manufacture.

The Druses are divided into a number of tribes who are often at war with each other, but when danger threatens from without they unite under the leadership of the emir, or prince, and from their mountain homes bid defiance to the Sultan himself. Questions of peace and war are determined, in a way, by popular vote, the prince calling a general

assembly on some mountain height, in which every sheik and peasant of any standing is entitled to a voice. When war has been determined criers often ascend the summits of the mountains, shouting in a loud voice: "To war! to war! Take your guns. Take your pistols. Noble sheiks, mount your horses. Arm yourselves with lance and saber. Gather to-morrow at Dair el-Kamar (once their capital). Zeal of God! Zeal of combat!"

The hardy peasants, with their muskets and little bags of flour, their legs bare, and wearing short coats, promptly assemble under their chosen leaders. They are skillful marksmen, intrepid when brought to close quarters, but fighting mostly from behind rocks and bushes, and trusting to their success in skillful ambushes.

The common dress of the men is a coarse black woolen cloak, with white stripes, thrown over a waistcoat, and loose, short trowsers of the

same stuff, tied around the waist by a white or red linen sash. On the head is worn a flat, turnip-shaped turban. The women wear a coarse blue jacket and petticoat, without any stockings, and a sort of winding hood and veil, their hair being plaited and hanging down behind.

The Druse women generally have fair complexions, dark blue eyes, long black hair and white teeth. The dress of those of high standing who have no religious scruples, as well as that of Maronite ladies, is very striking and elegant. The most prominent ornament is the tantoor, a conical tube of silver from a foot to two feet in length, secured to a pad on the head by two silken cords which hang down the back and terminate in large tassels or knobs of silver. It



A DRUSE LADY.

supports a long white veil, which falls over the shoulders or the face, as required. The tantoor is worn by only married women. Other items of dress are a silk pelisse, fringed with gold cord, over an embroidered silk vest, a rich shawl bound around the waist, a diadem of silver and gold, earrings and necklaces, loose silk trowsers and soft leather shoes. The life which they lead in the mountains gives them a vigor and animation, which add to their natural charms of form and feature.

The men marry at from sixteen to eighteen years of age and the women generally three or four years earlier. After the consent of the

parents has been obtained and the dowry decided upon, the bride presents her future husband with a dagger. With this he binds himself to protect her during life, if she prove a true wife to him. Should she prove unfaithful he sends her back to her father's house, and with her the dagger without the shield. She is tried for her offense by her father and brothers at her husband's house, and, if found guilty, one of the brothers usually acts as executioner. The tantoor and a lock of bloody hair are afterwards sent to the husband, as an evidence that the awful duty has been performed and the family dishonor wiped out with the deed.

THE MARONITES.

The Maronites, who dwell in the same district as the Druses, are Christians who have invariably supported the Roman Pontiff, and the patriarch of their church is subject to his confirmation. They were friends of the Crusaders, and, with the Druses, have always been enemies of the Mohammedans ; they both, however, have been so far reduced by the Porte as to pay tribute to a Turkish governor who resides at Dair el-Kamar. They have even had their bloody conflicts with the Druses, the difficulty between them having been that the Maronites were too tardy in fighting for their independence to suit their more energetic neighbors.

The villages which the Maronites solely occupy are chiefly situated in the country east of Tripoli and Tyre to the lake of Genesareth. They formerly held the entire chain of mountains from Antioch to Jerusalem, and their homes were long the asylums of the Christians who were persecuted and driven away by the Saracens. Their ways of living are similar to those of the Druses. As with the latter, property is sacred among them. Their priests marry as in the early days of the Christian church, their dress being a black cossack, with a hood and leather girdle. The communion is celebrated by throwing the pieces of bread into the wine and feeding them to the communicants with a spoon. Among the relics of barbarism which the Maronites have retained is that of retaliation—the custom by which the nearest relative of a murdered person is bound to avenge him.

SMYRNA.

Most of the nationalities and religions of Turkey are represented at Smyrna, on the western coast of Asia Minor and, perhaps, next to Constantinople, the most important commercial port of the empire. There are Greeks and Turks, Jews and Roman Catholics, Armenians

and Americans. The city runs down the gentle slope of a hill to the water's edge, the Armenians living upon the lower ground, while between them and the Turks is the Jewish quarter. Smyrna is the Christian city of the Ottoman Empire, and here reside Archbishops of the Greek, Armenian and Roman Catholic churches.



AN OLD TURK.

THE HEBREWS AND JERUSALEM.

The Hebrew, or Jew, is to be viewed merely as a native of Palestine, or as a pilgrim to the Holy Land and to Jerusalem. From all quarters of the globe the people of a great, and yet almost invisible, nation come to wail over their fallen state. Of ancient Jerusalem little remains. Warriors of Europe, Asia and Africa, and representatives of nearly every religion, have besieged and devastated it, and were it not for the

mountains and valleys which are so associated with Christian remembrances and surround it, the identity of the Holy City might almost be questioned.

Within, are crumbling walls and dirty narrow streets, and various unsatisfactory reasons are adduced for fixing upon spots where were the scenes in the life of Christ with which the Christian is so familiar. Constantine, for example, is reported to have recovered the Holy Sepulcher, over which the pagans had heaped a mound of earth, and to have erected a basilica to mark the spot. But while the Christians were banished from Jerusalem there is no evidence to show that the locality was allowed to be thus marked, or that the present Church of the Holy Sepulchre was erected therein.

The site of Solomon's Temple, on the other hand, has been fixed with tolerable certainty as being to the east of the modern city, upon a ridge guarded by valleys on every side. Still further east is the Golden Gate, 2



A MAN OF JERUSALEM.

double passage way, through which the Mohammedans are convinced that the King of the Christians may ride victoriously into Jerusalem. The gate is therefore walled up with solid masonry.

Running from one of the ruined walls of the Temple area have been excavated a series of piers upon which were arches, the remains of the bridge mentioned by ancient historians as spanning the valley and connecting the Temple with Jerusalem. Within the Temple area is the Mosque of Omar, or the Dome of the Rock, a magnificent structure rising in its dome-like grandeur from a great marble platform. There are other mosques within the area, but none equal to this, "next after Mecca the most sacred, next after Cordova the most beautiful, of all Moslem shrines." Beneath the foundation of the Temple area are various subterranean chambers, one of them, according to Mohammedan



AT JERUSALEM'S WALL.

tradition, being the birthplace of Jesus, and used as a chapel, which is dedicated to him. The site of the Temple, itself, is a matter of warm dispute. Some incline to the belief that the Mosque of Omar stands over the altar of the Temple and that its marble platform marks the site. Another theory is advanced, and voluminously supported by circumstantial evidence, that a certain cave in a mysterious rock which the mosque incloses is the Holy Sepulcher. It will thus be seen how the

minds of the Hebrew and the Christian must be torn with conflicting emotions in their vain endeavors to fix upon the exact locality of the spot which each considers so holy.

At the western wall, near where the piers and bridge arches were discovered, is the wailing place of the Jews; and here gather the pilgrims from all lands, as well as the residents of Jerusalem, to bewail their national misfortunes, and especially their exclusion from the Temple where their fathers worshiped and which is now in ruins. This locality is near the squalid quarter of the city which is occupied by the Jews, and they seem to have chosen it because of the fine state of preservation in which they found the wall, retaining as it does a trace of the massive and perfect character of the Temple's architecture, and bringing to their minds something of its past glories and sanctities. "Many of the stones are twenty-five feet in length, and apparently have remained undisturbed since the time of the first builder. Here the Jews assemble every Friday to mourn over their fallen state. Some press their lips against the crevices in the masonry as though imploring an answer from some unseen presence within. Others utter loud cries of anguish. Here is one group joining in the prayers of an aged rabbi; yonder another sitting in silent anguish, their cheeks bathed in tears. The stones are in many places worn smooth with their passionate kisses. The grief of the new-comers is evidently deep and genuine, but with the older residents it has subsided into little more than a mere ceremonial observance and an empty form."

Lying north of the Temple area is the Valley of Jehosaphat, on the other side of which is the garden of Gethsemane, and, beyond, the Mount of Olives. Both Jew and Mohammedan believe that the valley is to be the scene of the final judgment; the Mohammedan that his prophet will stand upon the Golden Gate, and Jesus upon the Mount of Olives, and together judge the world. The valley is therefore a continuous grave-yard. The garden is about 80 yards square, contains a number of neat flower beds and gnarled olive trees, and is fenced with sticks. A rambling church building is perched upon the summit of the mount.

THE ROAD TO JERICHO.

Taking the road which carries us past the Mount of Olives, in a northeasterly direction, we journey along the bases of wild mountains and robber-like glens, toward Jericho and the plains of the Jordan. We have, in fact, a guard, for the Bedouins are frequently desperate. In the middle of the journey are the ruins of an ancient "khan," a resting place

for travelers, and which has stood in the same place from time immemorial, the only one on the road ; in fact, the inn where the Good Samaritan, who so tenderly cared for him who had been wounded and robbed.

Jericho, the ancient, a great commercial city, stood upon the plain of the Jordan. Joshua destroyed it when he entered into the promised land. Three times more it became mighty and the residence of kings, and was thrice leveled to the ground, by Romans and Mohammedans. A Turkish hamlet next sprung up, and of this there only now remain a few wretched mud huts and a ruined Saracenic tower.

BETHLEHEMITES.

The men, many of whom are shepherds tending their flocks, usually are seen with their musical pipes of reed with mouth pieces of hardwood, all of home make. But the truth must be told, the words being borrowed from an English traveler and Christian, that although the Bethlehemites are all professedly Christians, they are a turbulent, quarrelsome set, ever fighting amongst themselves or with their neighbors. In the disturbances which take place so frequently at Jerusalem, it is said that the ring-leaders are commonly found to be Bethlehemites. About five miles from Bethlehem, in the side of a limestone mountain, and approached by a narrow path through a rugged ravine, is a black slit through which one person can crowd, only to find before him a series of vast vaulted chambers. This has been fixed upon as the retreat of David and his followers, the cave of Adullam.

Just outside of the village is the Church of the Nativity, situated upon the limestone hill which is the site of Bethlehem, being a noble structure with stately columns. The inn, or khan of the East, is generally without the town, and that of Bethlehem, upon whose site the church stands, was upon ground which had descended to David and to David's adopted son, Chimham. Long after the time of David it was known as the khan of Chimham, being the first resting place from Jerusalem on the road to Egypt. The chapel of the Nativity is a grotto, and there is strong evidence to prove that the Saviour was born in a cave which might have served as a stable to the inn.

NAZARETH.

Rapidly passing over the steep hills that encompass Nazareth the little village itself is reached. Before a visit is paid to the Church of the Annunciation, supposed to have been built on the site of Joseph's work

shop, it is proposed to glance a moment at the women of Nazareth. As of old they are still bearing jugs of water to their homes, washing their clothes in little streams, engaging in the fields or in household duties. They are tall, erect and handsome, with Grecian features, seeming to have a touch of pride in their carriage, although they are courteous and pleasing. They do not veil their countenances, and instead of wearing gold and silver coins in their hair their faces are framed in a sort of cap to which is attached a pad covered with the coins, the lower row of which usually falls over the forehead. A similar fashion prevails among the Kurdish maidens.

The chief attraction, artistically speaking, of the Church of the Annunciation is a painting which hangs over its altar. The central figure is Joseph, the carpenter, with his axe upon a block of wood, but his fatherly and wondering eyes are fixed upon the child Jesus, who sits on a low stool by the bench and is reading to him and to Mary, who likewise is seated and forgetful of all but her love and her wonder.



AN ARMENIAN.

THE ARMENIANS.

Armenia is a province of indefinite extent, whose original inhabitants occupied a region lying within the present limits of Turkey in Asia. They call themselves Haiks, from Haig, a traditional great grandson of Noah, who was one of the directors of the Tower of Babel; but being dissatisfied with the Babylonian form of worship he went north and founded cities and established a kingdom. His successors conquered a large part of Asia Minor, and one of them was sought in marriage by Semiramis, the great Queen of Assyria, who defeated him in battle and killed him on account of his refusal. The Armenians became subjects of Assyria; afterwards acquired their independence under powerful monarchs; fell under the Roman, Persian and Arabian yokes, and were split into little kingdoms, which were cut into smaller fragments by the Turks, Mongols, Kurds, Persians and Russians, until they cease to exist as a nation. But as a people they are strong, commercially as well as intellectually, and are respected throughout Turkey and Russia

as are no other race who are without a government or political power of their own. Not only have the wars for the possession of their territory caused thousands of them to emigrate to Europe, Asia and Africa, but the Assyrians carried them into their kingdom as slaves, and as captives they were borne to Constantinople, to Persia, to Greece, to Arabia, and to Russia, while the Tartars, who repeatedly overran their territory, dragged them to the four quarters of the ancient world.

Like the Jew, when the Armenian has once left his native land, his taste runs to finances. Thousands, even now, migrate from their mountain homes to the large cities of Turkey, where, if they start as porters, water-carriers, or mechanics, they are almost sure to develop into merchants, or, better still, into bankers. It matters not how distant the scene of their transactions, they prefer to conduct their business in person, so that almost every important exposition, fair or market, from London and Paris, to Leipsic, St. Petersburg, Bombay and Calcutta numbers among its customers or visitors the Armenian merchants. It is said of him that "he differs materially from a Greek. As in his national character there is more sense and less wit, so in his trade there is more respectability and less fraud."

THEIR POWERFUL CHURCH.

The Armenians claim to have been the first Christian nation of the world, their previous religion having been a jumble of Scythian, Indian and Grecian superstitions and idolatry. The Armenian church has been anathematized by both the Greek and Roman Catholic churches. A branch of the church, however, acknowledges the Pope's supremacy, and there is still another split, of fifty years' standing, by which a faction severed themselves from the main body because of its errors. They are known as Protestant Armenians. Three or four million communicants yet remain with the parent church. Services are conducted in their ancient tongue, one of the oldest of the Indo-European languages.

The head of the church is the Catholicos, who resides in the Russian province of Erivan. Beneath him are the four patriarchs, the most powerful of whom is the Patriarch of Constantinople, who is virtually at



AN ARMENIAN BISHOP.

the head of the Turkish Armenians and independent of the Catholicos. The Patriarchate of Constantinople embraces eighteen archiepiscopal dioceses.

In general the Armenians agree with the doctrines of the Greek Church. Unlike the latter, however, they are not Trinitarians, but believe in the doctrine of the two natures made one in Christ. They therefore make the sign of the cross with two fingers. The mode of baptizing infants and those converted from other religions is the same, viz.: by partial immersion and pouring water upon their heads three times. The church rejects purgatory, but regards confession and absolution as essentials to salvation. Their feasts and fasts number at least five hundred. They adore the Host, and worship saints and their pictures as well as the cross.

Proud of their nationality and their church, and yet possessed of a worldly character which is thoroughly saturated with finances and trade, the Armenians are a strong and united people, dispersed though they be. The Patriarch at Constantinople is highly honored by the Sublime Porte, and through him the whole people. He ranks as a great pacha, being elected by the ecclesiastics, Armenian bankers and merchants, and high Turkish officials, residents of the city.

The Armenians, however, do not confine themselves to the drudgery of trade for a livelihood. They have considerable musical talent, and often form traveling companies, both for pleasure and profit.

THE KURDS.

Kurdistan, or the country of the Kurds, is a great tract of Central and Eastern Turkey, even extending into Western Persia, which lies principally in the valley of the Tigris. The Kurds are the descendants of an ancient warlike people who, for centuries, bid successful defiance to Persia. Both men and women are elegant in form and feature, with dark, intelligent eyes and beautiful mouths. The people are still warlike and retain the same character for boldness and dash which they possessed when Xenophon was obliged to fight his way through their country in conducting the famous retreat of Ten Thousand. The men wear a cloak of black goat's hair, and a red cap from which a silk shawl falls upon the shoulders. They have mustaches, handsome hands and feet, athletic frames, are expert horsemen and generally frank and noble in their bearing. The women are treated with marked respect and unless of very high rank go unveiled.

Unlike the Druses, the Maronites, and other people who live in the mountainous districts, the Kurds have their villages and fortifications

separate, retiring to the mountains when there is a quarrel between rival chiefs, or they are threatened by Turkish or Persian forces.

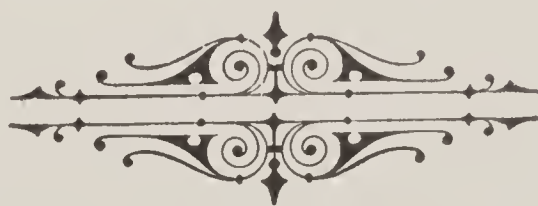
The peasantry, who are distinct from the warriors and the villagers, give much attention to the breeding of horses, the animals being small but remarkably hardy, and in great demand for the Turkish and Persian cavalry. Their long-tailed sheep yield the finest wool. Cotton is raised to some extent and mulberry trees are cultivated for silkworms. Thus are obtained the raw products upon which the villagers work. "A remarkable vegetable production is found here, answering in most respects to the manna which fed the children of Israel in the wilderness; it is collected from leaves of trees and occasionally from the ground, and is dried, pounded and eaten as a sweetmeat. Medicinal plants, especially gall nuts of superior quality, are largely exported by way of Alexandretta and Smyrna."

The forays of the Kurds into Persian territory have several times threatened to cause war between the Sultan and the Shah. A few years ago one of their most powerful sheiks, who had nearly captured the Persian city of Tabreez, upon the summons of the Sultan, went to Constantinople as a hostage and an earnest of peace. After a year's stay he returned to his tribe, but afterwards consented to live in retirement at Mosul. But the Kurds did not propose to lose so valiant a leader without a struggle, and while he was being conducted to his new home, a band of them, led by his son, pounced upon the guard and carried him off to one of their mountain strongholds. The country of the Kurds is especially adapted to their style of warfare and living, for the northern districts are covered with mountains, some of which are 12,000 feet in height and covered with snow for half the year. The southern portion of Kurdistan, on the contrary, is generally low and the soil fertile, the grains and fruits of the temperate zone flourishing; so that Southern Kurdistan is their garden and granary, and Northern Kurdistan their fortress. This combination of great fertility and repulsive ruggedness has made Kurdistan a country which is well nigh impregnable. Their store houses, those of the wealthy being surmounted by towers, have the appearance of tiny castles. Xenophon, whom they so harassed when marching through their country, gives an account of the Carduchi, who are supposed to be their ancestors. In his time the bow and arrow constituted their national weapon, and with this they were as skillful as the Parthians. The story told by the Greek historian and leader of the sufferings of his little army, many of whom died in drifts of snow, being assailed on all sides by the barbarians, recalls the equally famous retreat of modern times over European wastes of

snow. The loss to the Greeks, however, was light compared to that suffered by the French, and also in proportion to the number who undertook the desperate enterprise.

In the Kurds are seen some of the purest specimens of the Indo-European or Iranic race which the world can show. They are Persians in the rough. But as they are Mohammedans, their language has been corrupted by both Turkish and Arabian words. The Persian-Arabic alphabet is in use by a very small number of the Kurds, either reading or writing being considered a superfluity. There have, however, at rare intervals been poets and scholars of the race.

Although nomadic, the Kurds do not wander far from home, and in their proneness to bind themselves to a country which they may call their own, is found the dividing line between them and the Semites, the Hebrews, the Phoenicians, the Armenians and the Arabs. Partly from necessity and partly by nature they are at home with all people; and among the branches of the Semitic race none has shown more wonderful adaptability and the power of extending religion, literature and individuality over the world than the Arabs. The career of the Moors, or the Arabs, in Spain, is particular evidence of their genius for proselyting, establishing as they did a new civilization among a distinct race which endures in a noteworthy degree to this day.





THE ARABS.

DECLINE OF MOHAMMEDANISM.



HERE is little doubt that the country which gave birth to Mohammed and his religion exhibits less zeal and more skepticism than any other eastern land which professes the faith. Some of the mountain tribes even go to the length of giving their allegiance to a prophet who preceded Mohammed and cursed him and his followers.

With the decline and fall of the idea that religion can be spread over the world by the sword, the Arabs, and particularly the wandering tribes of Arabia and Syria, have gradually been losing interest in the Faith. They have fallen from their position as the scourges of Europe and Asia, and although they have never been conquered they are divided into tribes of a few hundred to 20,000 or more, wandering about with their flocks and herds, selling their horses and camels to the "dwellers in clay houses," or falling upon a caravan for plunder; but they are without organization or great leaders, and their roving lives have influenced their religious beliefs.

Although the Koran lays down a fragmentary code of laws as well as morals, the Bedouins do not even acknowledge them in their lives. The only law which they acknowledge is that of retaliation, which is also found among many of the African tribes. It rages most fiercely among the Abyssinians, and under it the relatives of a murdered person take the punishment of the murderer into their own hands. The offense, however, is often condoned by the payment of blood money. Among the Arabs the price varies, a sum from \$150 to \$1,500 being paid for the murder of a man and about one-third as much for that of a woman. Though the Bedouins are naturally fierce and blood-thirsty, the existence of this law has operated in a way to curb their propensities; for they know not but that one act of theirs may result in the extermination of whole families. The Koran sanctions both the avenging of blood by the nearest kinsman and the pecuniary commutation. But what has been said of the decline of Mohammedanism among the Arabs has no bearing upon its

wonderful spread over Africa and the islands of the sea, it having penetrated the peaceful natures of the Chinese, so as to be an established religion in the empire.

THE MARABOUTS.

These form a class of Mohammedan priests who are especially numerous in Africa, having much influence with many negro tribes of **Sudan and the** Bedouins of the Great Sahara. They are also found among the wandering tribes of Arabia, and even work upon the superstitions of the settled population so that they often have dome-like temples erected over their tombs. Great chiefs believe that they owe their power to the influence and charms of these priests. They travel over the deserts with their talismans of beads, or of paper upon which are magical figures and Koran verses, selling them to the Bedouins as protections in war and in the chase. Wives and children, horses and camels, are decked with them and the fetiches of Africa are repeated among the Arabians.

The Arabian women are not excluded from the ranks of the Marabouts and are the gypsies of the country—old and wrinkled fortune-tellers, discoverers of secrets, workers of miracles and encouragers of all forms of superstition.

The Marabouts cling to certain forms of Mohammedanism even among the children of the desert, but have seen the folly of attempting to propagate it, systematically or faithfully. As one of them once said to a traveler who found him with a Bedouin tribe, "Our horses are our lives and our religion"; and the Bedouin masses add: "In the desert we have no water; how then can we make the prescribed ablutions? We have no money, and how can we bestow alms? Why should we fast in the Ramadan, since the whole year is with us one continued abstinence? And if God be present everywhere, why should we go to Mecca to adore him?"

THE CHIEFS.

Not only are the Bedouins of Arabia split into many tribes, but the territory which contains permanent inhabitants, cities and villages, is ruled by military chieftains. The most extensive of these districts and one of the most powerful of the native states is that of the Wahabees, a sect of Mohammedans, who, during the last of the century, became apostates from the true faith, denying the divine nature of Mohammed and the inspiration of the Koran, prohibiting the worship of the prophet's tomb as a form of idolatry, and propagating these doctrines

greatly by the power of the sword, so that under the leadership of powerful chiefs they subdued Mecca itself. The Holy City was afterwards surrendered to the Porte, but the empire of the Wahabees still includes the central and eastern portions of Arabia, several hundred towns, and villages, and with the Bedouins, who have been subdued, a million and a half of people. The land of pilgrimage, through which millions of Mohammedans have passed along the shores of the Red Sea to Mecca, is bounded east by the great Arabian desert and by a fierce tribe of Bedouins who levy contributions on the pious pilgrims. Their profitable occupation is, however, greatly curtailed since the opening of the Suez Canal and the consequent running of vessels and steamships from Turkish ports to Mecca. This is also said to have had the effect of increasing the number of pilgrims of late years and causing quite a revival among the Mohammedans of Turkey.

South of the land of the pilgrims is the district of Yemen, in which is Mocha, the center of the famous coffee country. Here is also Aden, now a British port. The country of frankincense and myrrh is Hadramaut, a great district lying on the shores of the Indian Ocean and stretching into the interior to the desert.

The Sultan of Oman is the most powerful chief of Arabia, and has tributary to him a number of other sheiks. The efforts of the Sultan to extend not only the foreign trade of Oman, but of the whole country, have made him known more generally than any other Arabian leader. Besides claiming authority over this district, he has extended his sway over the islands of the Persian Gulf, a portion of the Persian coast, and the extensive tract of Eastern Africa known as Zanzibar. Beyond Oman, on the Persian Gulf, are the pearl fisheries. Farther to the north the territory of the Wahabees is reached, a country of grain, dates and fruits, and horse and cattle-raising, its broad plains, which are covered with grass and shrubbery, lying between mountain ranges. Beyond this and including the whole of Northern Arabia is the great desert, which stretches also into Syria, and whose fertile spots are parcelled out among the wild Bedouin tribes.

The sheiks are the leaders of bands which form tribes, and select



A WOMAN OF ADEN.



AN ARAB WARRIOR.

from their number one whom they call Sheik of sheiks. Their leader is expected to lead them in war and maintain the independence of the tribe against all others. He may be deposed any moment or abandoned by his allies to the mercies of his bitterest rival. Families, even, may desert a band in the same manner. There is no bond of union, and the most insignificant thing may cause a rupture. In disputes which arise between members of the same tribe the sheik and the elders are usually resorted to as arbitrators, although the most that they can do is to advise.

THE BEST BREED OF HORSES.

Next to the spices of "Araby the Blest," which come from the shores of the Red Sea and Indian Ocean, its horses are famous, and, in the minds of people generally, arouse the most enthusiasm. They combine fleetness with endurance and docility, and their blood is in the most valued breeds of Persia and Turkey, Europe and America. The Arabian horse may be seen in his perfection in Nejed, the district of the Wahabees.

The "kochlani" are the horses whose genealogy has been carefully preserved since even the days of Solomon; the "kadeshi" those whose pedigree is unknown. The former are reared with the Arab's children sharing their master's tent, are fed with bread, milk and dates, and petted and treasured as honored guests. Barley and pounded straw is the kochlan's principal food. He becomes both the friend and companion-in-arms of his master, and shares with him the honors of the song and ballad.

In their meetings outside the tent the elders of a tribe always have some wonderful stories to tell of the bravery and faithfulness of their blooded steeds, which do not desert them even with the death of those who have so tenderly cared for them. In one of the stables of a pacha of Egypt stands a noble looking animal, covered with scars. His master was a renowned Arabian sheik, who, with a hardy band had rushed upon a camp of the Egyptians who had marched into their country to chastise them. The last to fall in the mad charge against such overwhelming numbers was the sheik, who was beheaded in the fight by a Turkish soldier. When he felt his back lightened of its precious load, the horse's eyes seemed to flash fire, and despite the fact that he was covered with wounds he dashed at the slayer of his master with such resistless force that he bore the soldier to the ground and trampled him under foot.

The unvarying care which the horses receive has the effect of

making them gentle as well as affectionate. The sheik possessed of a first prize in horse-flesh can not forbear to show off these good points whenever he is at leisure. A dozen times a day he will suddenly mount his steed, dash across a valley, up the sides of a hill, down again, come toward the camp at full gallop with his long spear poised and his head-dress flowing out behind him, rush round and round like a whirlwind, and with a touch of the hand, or a whisper, bring the beautiful animal to a walk or a stand-still.

BLOODED CAMELS.

Nejed likewise produces the best camels of Arabia, Bedouin and merchant journeying thither to obtain their supply. The district is called by the Arabs "the mother of camels," and the natives are as careful to maintain the purity of their breeds as in the case of their most valuable horses. The camel is one of the family as long as his education is incomplete. As soon as the young dromedary will stop when his master dismounts and plants a lance in the sand, and not renew his gallop until the weapon is removed, then he is considered competent to engage in travel.

This blooded camel has been both refined and hardened, when compared to the common stock, being cleaner limbed and better able to endure hunger and thirst. If grass is abundant he will pass the winter and spring without drinking. In autumn he drinks but twice a month. In summer it is enough, even on a journey, if he drinks once in five days. He will maintain a pace of eight or ten miles an hour for twenty hours in succession; but his pace is so rough that the rider is obliged to secure himself from serious injury by tight bandages.

Unlike the horse the education of the camel does not stir in his breast any feelings of affection, and he remains throughout life a stupid, groaning, selfish, revengeful beast; loudly complaining when the load is placed upon his back; going on and on, seeking his own pasturage, and never stopping should the rider fall off and not have time to fix a spear in the sand; committing murder—deliberate, cold-blooded murder—if he feels that he has been unjustly beaten. Some Arabs of this region tell of a horrible sight which they witnessed—that of a huge camel, who had been whipped by a boy on a previous trip, calmly facing his persecutor in the middle of a great plain, making a sudden stoop forward, seizing the unlucky youth's head in his monstrous mouth, lifting his enemy up in the air, and flinging him down again upon the earth with the upper part of his skull completely torn off and his brains scattered on the ground. They had no compunctions in killing such a fiend; for, dead or alive, the camel is wealth.

As an Arabian prince once said : " Living he carries the tents and provisions ; war and trade are carried on by means of him ; he fears neither hunger nor thirst, heat or fatigue ; his hair supplies our tents and our burrows ; the milk of the female supports rich and poor, and nourishes our horses — it is a well that never fails. Dead, the flesh is good ; his skin makes bottles, proof against wind and heat ; shoes which can tread on the viper without danger and protect the feet from the burning sands of the desert ; stripped of the hair and welted, it adheres to the wood of the saddle, without nails or seams, like the bark to a tree, and makes the whole so solid as to endure war, the chase or the fantasias."

THE BEDOUINS.

We have already caught glimpses of these restless Arabs in the deserts of Africa, from the Red Sea to the Atlantic Ocean, but have reserved a more intimate acquaintance until they could be met at home. They scorn all ways of living but their own, and pride themselves on the purity of their Semitic blood, which first flowed in the veins of Ishmael. From hard living and constant exposure their persons are lank and thin, and during their plundering expeditions their clothing is often reduced to a single cotton shirt, bound around the waist with a leather girdle, in which are stuck the light arms, pipe and apparatus for striking a light.

When living in their tents their common dress consists of a skull-cap and slippers, with a striped woolen or cotton garment, which, covering the whole body, reaches to the calf of the leg, and has a hood for the head, and holes for the arms to pass through. The sheik, however, cuts a far different figure, with his long scarlet gown, silver-mounted dagger and pistol in his girdle, and sword swung across his shoulder, boots of morocco leather, and for a head-dress a woolen or silken shawl embroidered and fringed with gold lace. Place him on a gallant Arabian steed and he cuts a great figure.

A loose wrapper completely covers the women, over which, when they go abroad, they wear the same kind of cloak as the men ; if they can afford it they string gold and silver coins across their foreheads, and if they can not, they substitute lead. They stain their eyelids with a lead pigment, color their hands and feet with henna, and decorate their arms and legs with rings.

The Bedouins are all for war and adventure, and their domestic duties are almost confined to milking. Boys and girls tend the camels, sheep and goats, and the women and slaves do all the rest, even to dress-

ing the beautiful locks of the warriors. Their wives, however, are not made to labor in the fields or at other heavy occupations, for, with the proceeds of their forays, and from their legitimate sources, some are enabled to engage peasants from neighboring villages, boarding the laborers while they are cultivating the land or gathering the crops of millet, wheat, barley and other grains, besides paying them one-third of the produce. Others derive their food almost entirely from their herds, eating only a few vegetables and not hesitating to devour locusts and lizards. A common substitute for bread are cakes made of millet, mixed with camel's milk and slightly baked.

The Bedouins are poets and fictionists, and a thousand and one Arabian Nights' Tales are still current among them. Each tribe has its



A BEDOUIN

bard, who celebrates the deeds of its robber chief and great leaders, and every Bedouin is an aspirant for the position. Their pastimes include story-telling, singing, dancing, ball-playing, feats of horsemanship, drinking coffee and smoking. Their favorite amusement is throwing the "djereed," or the fantasia, which is a heavy, blunt spear made of hard wood. The sport consists in casting this by no means harmless toy at a rider, who shows wonderful address in avoiding it, and then pursues his adversary. Their manner of fencing is for the combatants to first rest their spears in the sand, and then ride round and round, using them as a pivot, and keenly watching for an opening to strike. Occasionally the spears are raised, crossed and struck together ; then there

is chasing, turning and circling around again, with their long weapons as pivots.

When the Bedouins decide to indulge in the recreation of chasing the ostrich, they put their horses, for a week or more, upon a slender diet of barley and water, and exercise and wash them well. Then lightly dressed, and armed only with a stick, they assemble at the resort of the birds and simply run them down with their fleet horses, knock the game on the head and cut their throats.

The wandering habits of the Bedouins makes it impossible for them to seclude their wives, as do the more settled nationalities of the East. They often appear before strangers, and even in the villages, with little or no covering to their faces. Like the Persians the women have great power

in their families, and if ill-used they have a right to demand a divorce. As a rule the Bedouins do not practice polygamy, although it is said they have established in its place the custom of a constant interchange of wives.

IN THE TENT.

The spirit of hospitality is as much a part of the Bedouin's religion, as his horse and his love of war. Outside of his tent he will rob a stranger whom, within, he can not serve too much. As long as you are the Arab's guest you are safe. When the shadow of his dark cloth tent, woven of goat's or camel's hair, falls upon you, you should call with a loud voice, "tarike" (retire), as a signal that the women may withdraw behind the carpet which divides the house into two apartments.

Without ceremony the traveler unloads his camels at the first tent of the first encampment he reaches, although the Arab's spear is planted before his door and his war-horse stands ready to mount, gives this notice of his arrival and sits down by the fire. If the proprietor is at home he courteously greets his guest and, without question, offers his pipe to him, replenishes the fire, and commences to roast and pound coffee. Bags of grain and other provisions stand near the carpet partition, with saddles and weapons not in use. The apartment in which he finds himself is furnished with mats and sheep-skins, with crude looms, earthen vessels, goat skins of water and sour milk, and if the master is quite enterprising, he exhibits a coffee-mill, formed of two stones, one within the other and turned with the hand.

The coffee which the Arab grinds forms an important item of the meal which is being prepared beyond the partition. As soon as all is ready the wife brings in the result of her labors — coffee, a large wooden bowl of camel's, goat's or sheep's milk, boiled corn and milk, lentil soup, or melted butter with bread to dip into it. She then decorously retires, leaving her husband to do the honors of pouring the water with which the guest washes his right hand, and of heartily repeating, throughout the entire meal, "Eat all, eat all." If the stranger is an Arab he knows better than to eat all, for his host eats only what remains.

If the master happens to be out when the stranger arrives at his tent the wife or daughter receives and entertains him with the same courtesy. From all accounts they are not only courteous, but kind hearted and ever ready to relieve the needy.

The sheiks themselves entertain with the same faithfulness as their humblest warriors. How truly they consider it a duty is illustrated by

the touching deception of one, who, after warmly welcoming a friend and serving him to rice, boiled camel's meat, and the best his table afforded, was asked as to the whereabouts of a favorite son. "My son is asleep," quietly replied the host; and continued to do the honors of his position, notwithstanding that his boy was lying dead in an adjoining apartment.

Quite a triumph in the culinary line is a sort of a rice pyramid, surmounted by a piece of camel's meat, which Arabs of standing often place before their guests. This is placed in a gigantic wooden bowl upon a mat, and, the company having seated themselves—the feast is commenced by the most aged or honored of them usually—a patriarch with a long white beard dyed red, who scoops out a hollow in the rice



BEDOUINS.

with his hand, pours therein some sour milk, and drops into the milk small bits of the meat, which he divides with his fingers. Each goes through with the same motions and the conclusion of the matter is that the whole pyramid is eventually moulded into rice-balls, through which are scattered bits of good camel's meat and which furthermore disappear with great rapidity. Either previous to the hearty meal, or to the drinking of coffee, without sugar, the smoking of pipes, singing, or music upon tamborines and native violins of camel skins, and listening to the professional story-teller who stands in the center

of a large circle of rapt Arabs—either previous to the feast or to the dessert and amusements, the guests are expected to wash the hands, mouth and beard in a large trough of camel's skin which is provided for them; this ceremony, of course, is indispensable if the sheik is a true Mohammedan.

The Bedouins retire early and do not trouble themselves to remove their clothing. That of the desert tribes is never washed except by the rain nor changed until it falls to pieces, and night in a large encampment is anything but a season of repose to any but those initiated to its distracting sounds. "The laughter and chattering of the women mingles with the neighing of the horses, with the baying or rather the furious howling of those abominable dogs who guard the door, and with

the bleating of the flocks. At daybreak, when the wearied dogs cease their clamor, all the varieties of fowls take up the chorus. And if one of the hungry dogs finds his way into your tent in search of the bones remaining from a feast, you may have the pleasure of hearing the crunching of his jaws within a few feet of you, in addition to all the rest of the disturbances."

BOTTOMLESS GULFS OF SAND.

In the country of the Bedouins, in Central Arabia, have been discovered strange natural phenomena in the shape of great pits or gulfs of the finest sand. They are not the common variety of quicksands, but appear in regions which were formerly volcanic, and, it may be, extinct craters. The sand is as fine as powder, and a weight sinks in it as rapidly as in water. Attempts to find bottom have so far failed.

AS A COMMERCIAL PEOPLE.

The character of the Arab inclines him to commerce rather than to the more patient domain of manufactures. One town only in Arabia, Loheia, on the Red Sea, can be said to possess manufactories. Here silk and cotton turbans, sashes, canvas, arms, and gunpowder are made by machinery, forming the exception to the general rule. But her merchants are in every land. They travel into Egypt for her oil. They scour the Eastern coast of Africa for slaves, ivory and amber. Their caravans creep across the Great Sahara Desert, laden with the gold dust, ivory, grain and palm-oil of Western Africa, and bound for the Barbary States. Their operations extend to the rice fields of Madagascar, and the coffee and sugar plantations of Java and Sumatra. They are the nomads of the Eastern commercial world. Their turbans are seen in every desert of Asia and Africa, and their barks are upon every Eastern sea. Much of the "Mocha" coffee which they export to Europe they buy in Egypt, Nubia and Abyssinia. Arabia also sends from Muscat wheat, horses, raisins, fish and drugs, Hindu merchants monopolizing her pearl trade. Silver, iron, copper and lead, and a large proportion of her firearms and gunpowder come from Europe.

For ages Arabian merchants were the mediums by which the products of India reached Egypt, and were the principal means of communication between Europe and Asia; and from the days of Sinbad the Sailor up to the present time, the lives of Arabs, who engage in mercantile pursuits, have been full of variety and adventure. When they monopolized so much of the inter-continental traffic they were considered

the wealthiest class of people in the world, and their luxurious habits and surroundings would seem to uphold the supposition. They cooked with scented woods. The pillars of their houses glistened with gold and silver, while the doors were of jeweled ivory. Their furniture, mantles, bracelets, armlets and utensils of all kinds were lavish combinations of inlaid wood, the finest of silks and furs, gold, silver, brass and iron. The days when they were the richest and most enterprising merchants of the world, have gone by, although they are the same untiring creatures, glorying in their profession. Even in our days there are Arabian merchants who have bank accounts of a million dollars.

DESERT TRAVEL.

Merchants engaged in the inland trade combine to the number of a dozen or thousands, and, at stated period's make the journey across the desert to Cairo, from Egypt to Sudan, usually to Khartum or Timbuctoo, where they purchase attar of roses, gold-dust, indigo, ivory, ostrich feathers, skins, etc., with their cotton goods, cutlery, weapons, etc., and then, it may be, strike across the great desert for Algiers and Morocco, braving storms, Bedouins and Touaricks with equal fearlessness. Having chosen a leader, or conductor of the caravan, and the camels being loaded partly with merchandise and slaves, and partly with provisions, the party start on their long journey, and, if they are good Mohammedans, have not forgotten the mueddin to call them to prayers at the proper times, or the "iman" to offer the prayers. The "khebir," or leader, has under him many subordinates, both to protect the caravan and to spy out the best route, and, if many merchants have combined in the enterprise, a secretary to record their commercial transactions as they stop at regular stations and marts. The khebir must be able to direct the general course by the stars; must know where are the principal roads, wells and oases along their route of a thousand miles, or so, and avoid the favorite haunts of marauding tribes; must be acquainted with all the chiefs through whose districts it is necessary to pass; must determine when to fight and when to compromise; and be acquainted with the best remedies for the bites of serpents and the stings of scorpions. If the stars fail him, he must be so intimately acquainted with the country that the examination of a handful of earth, the taste and smell of a handful of grass, will tell him the locality in which they are. Besides arming themselves with guns, pistols and sabres, each man takes with him one hundred and eighty pounds of "kouskous," a dish made of a sort of highly seasoned rice and mutton, two hundred and seventy pounds of dates, a skin of butter, one

of dried meat, two skins of water, a leather bucket for the camels, two pairs of shoes, needles and thongs for repairing, and a steel and tinder.

When encamped for the night, the leader appoints a certain number of guards, the tents and baggage being disposed around his tent. But he does not sleep. From hour to hour his voice will be heard in the vast solitude of the desert, "Ho, guards are you asleep?" As they proceed on their journey they are often obliged to pass near the resort of tribes of desert robbers. As they approach a dangerous locality, the khebir orders a halt to give these instructions: "Speak only in a whisper or not at all. Bind the mouths of your camels, and if possible, do not pass by them, lest they groan at the sight of their masters who have loaded them. We must neither make fire, nor fetch water, nor smoke. The marks of our feet might be discovered—and the odor of tobacco is, on the desert, carried to great distances—some men can smell it ten miles off. Have your arms ready and be on the watch."

If the caravan is large it is divided into sections of forty or fifty camels each, which move across the desert in parallel lines, like a disciplined body of troops. Despite all these precautions, seldom it is that a journey is ended without a dash being made into the caravan, and rich merchandize or valuable slaves seized from off the camels' backs, or the animal themselves, under cover of some dark night, mysteriously spirited away. And when the caravan reaches an oasis, or a series of oases, which, for ages, has been held fast by Touaricks, the tribute is paid, it matters not how strong the force of armed men; for if the merchants neglected to do so, their enemies would thereafter give them no rest, day or night. The caravan is first stopped by small parties of Touaricks, who, being assured by the khebir that he is on his way to their chief, allow a free passage, but usually hang upon its outskirts prepared



A LOADED CAMEL.

for mischief in case the tale is false. The tribute thus exacted for passing through their country is for each person three Spanish dollars, some tobacco and various articles of dress. This being paid, the caravan is often accompanied for the balance of the journey which lies through the robbers' country, by an armed Touarick escort.

TOWN LIFE.

After our merchant has accomplished his journey of seven or eight months', or even a year's, duration, we must imagine that he returns to his native town; or he may have many vessels at his command, being a resident of a Persian Gulf, Red Sea, or Indian Ocean port. At all events his is a substantial stone house; and if he resides at the capital of one of the native states, it may be situated within the walls of a fortified town. It is built around a court and approached by a high horse-shoe gateway, on either side of which are seats of beaten earth or stone. These are occupied by persons who are seeking admission to the outer court, and, through a second entrance, to an inner court, on one side of which is a stable and on the other two or three rooms for servants.

Opposite the inner entrance is the reception room, a large hall, perhaps 50 x 20 feet, the walls being painted brown and white, and the floor strewn with sand. Around the sides are placed strips of carpet, upon which are cushions for the accommodation of visitors and coffee drinkers, who are synonymous. Furthest removed from the large door is a large square stone, hollowed out and filled with charcoal. This is brought quickly to a high heat by means of the tube which runs in below, and which is supplied with a bellows blast. On the stone furnace, or in an open fireplace furnished with wood, is placed a great array of copper coffee-pots, of every conceivable design, their number and elegance being an index to the wealth of the householder. If the merchant has no black slave to make and serve his coffee, he does it himself, often assisted by his sons. The roasted berry is pounded in a stone pestle, and after it is boiled, the master drinks the first cup, to show that it is not poisoned, this portion of the lunch having been preceded by dates dipped in butter. Commencing with the guest nearest the fireplace, the host then makes the rounds with his large tray of tiny glasses, filled about half full; for this is Arabian as well as American etiquette. As the cup, or any article of food is presented, the Mohammedan says, "Semm" ("Say the name of God"); whereupon the guest answers "Bismallah."

Beyond the Arab's reception room are the private apartments of

his family, which are Turkish in their appearance ; but the Arabian himself is far more of a family man than the Turk, and it is not only among the higher classes that the woman has influence, but among the middle ranks of society. Family ties are also strong, especially between mother and son and brother and sister.

“Sisters, when unmarried, reside, after their father’s death, with their brothers, and so well established is this custom, that a young Arab being asked what would become of her if a brother did not choose to keep a sister with him, did not understand the question, and on its being repeated still did not comprehend it, looking to his companion for an explanation. When at last he took in its meaning, he answered, with a look of wonder : ‘It is impossible ; she is his own blood.’ The question was pressed in various forms, and the possibility suggested that the brother’s wife might dislike her, but still the answer was the same : ‘It is impossible ; she is his own blood.’”

The Arab’s important meal is eaten a little before sunset and the chief dish is similar to the pyramidal conglomeration which has already been dissected (by hand) in the tent of the Bedouin chieftain. The Arab of means adds to the boiled rice, or wheat, and meat, vegetables, cucumbers and hard boiled eggs. After supper comes the smoking of a quiet pipe under a soft sky, the houses of those in comfortable circumstances having large gardens and plantations attached to them.

If the city is the residence of an emir, or prince, in the center is the royal palace, a stone structure thirty or forty feet in height, five hundred feet square, and pierced near the top with narrow, unglazed windows. It fronts upon a square, around which are also the mosque, the market place and the residences of the government officers ; also the government warehouses and small apartments for guests. The prince himself receives distinguished visitors, being attired in a white Arabian shirt, over which is a delicately-worked cloak of camel’s hair, fastened by a broad belt of the same material, and a gold-mounted sword by his side. His head-dress is a silk handkerchief embroidered with gold thread.

The valley in which the capital is situated, with its twenty or thirty thousand people, contains smaller villages and many modest houses, each with its fruit or vegetable garden, which is industriously cultivated. At sunrise hundreds of the peasants issue forth and drive their asses before them, laden with watermelons, gourds, egg plant, fruits and other produce, being on their way to the market of the capital. The loaded camel is also seen stalking along with his measured pace, loaded with rice, flour, coffee and spices, whose destination is also the market. The shoemakers and blacksmiths of the city will soon be at work in their little shops, and

a group of Bedouins are already standing about in the square, forced to make some purchases of grain in town, and looking decidedly uncomfortable and out of place. Later, the market-place is crowded from end to end with villagers, townsmen, Bedouins, merchants and sheiks ; negro slaves, gaily dressed, and making purchases for their master's table ; court officers on their way to the palace ; camels loading and unloading before the warehouses and booths ; purchasers standing or sitting at the doors, "arguing the point" with the proprietors within ; everybody is independently jostling everybody else. Here in the market-place the democracy of the Arabian character is brought out in strong colors — a characteristic which separates the Arab from other Mohammedan people, and which makes the hold of Islam rather weak upon him.

NATIVE JUSTICE.

If you wish to see how justice is administered in an Arabian town, you will direct your steps to the court of the mosque. In the center is the invariable fountain, with two pavilions, the whole surrounded by shrubs and banana or palm trees. Approaching the larger one, you remove your shoes and sit upon the steps which lead up to the court house, awaiting your turn to be heard by the kadi, or iman, who presides over the lower court. You may look in through the folding doors and see at the back of the small, whitewashed hall, the Court seated at his desk, on a raised platform, over him a low canopy of green cloth. On each side of him is a row of benches, at which sit the clerks.

The kadi is dressed in white, black and gray, his body covered to the waist with a muslin scarf which falls from his turban. His scribes wear globular caps of white cotton, which bob around in a ridiculous fashion if clerical duties are pressing, and their figures are completely enveloped in robes of silk. The suitors enter the court room together, sit down upon some mats before the judge, and state and plead their own causes—this statement to apply when both of them are men. If there be a woman in the case she must lay her matter before the iman through a barred window, the unfortunate complainant or defendant standing in a gallery built in the audience hall adjoining the court room, and, being closely veiled, she has no means of making her story dramatic, except by skillful inflections of the voice and the thrusting of her fingers through the bars of the grating.

Should suitors not be satisfied with the decision of this court, they may appeal to the mufti, the expounder of the Koran and the law-giver of high rank, who sits in the next pavilion. He is apt to be a venerable Arab, dreaming under a canopy, withdrawn like a hermit into his small,

dark, cool retreat, and attired in yellow slippers, a green pelisse and a purple head-dress — these, at least, are the most prominent articles of his costume.

But the coffee house is a much more common place of resort to the town and city Arab than either the iman's or the mufti's court. It is often an elegant building, covered with vines and shaded with trees, cut up into secluded alcoves, and is the resort of young and old. Friends go there to gossip, merchants to quietly drive their bargains, boys to drink their cool sherbet, others to play games of chess, to listen to singers or the meddahs (professional storytellers), who often appear in the character of bards as well as reciters.

ARABIAN ARCHITECTURE.

Not only do laws and governments hang upon the Koran, but it has given birth to a style of architectural ornamentation. By the Mohammedan's creed he was forbidden to represent either human figures or those of animals, lest he should be tainted with the sin of idolatry. But his love of the beautiful was strong and his great mosques, which at first were built by Christian architects from Constantinople, must have some innocent form of decoration. He had obtained hints from Greece, Rome and Egypt, and finally there was developed that style of ornamentation known as the Arabesque, which employs leaves, fruits, flowers and tendrils, artistically blended with geometrical figures, and in the case of the Mohammedan, with inscriptions from the Koran. To the Arab, or Moorish Mohammedan, is the architectural world also indebted for the beautiful horse-shoe arch, which is still a distinctive feature of his mosques and gateways. Otherwise Mohammedan, or Arabian architecture, is a combination of Grecian and Roman styles — that which was generally prevalent in the Byzantine empire.





PERSIANS AND AFGHANS.

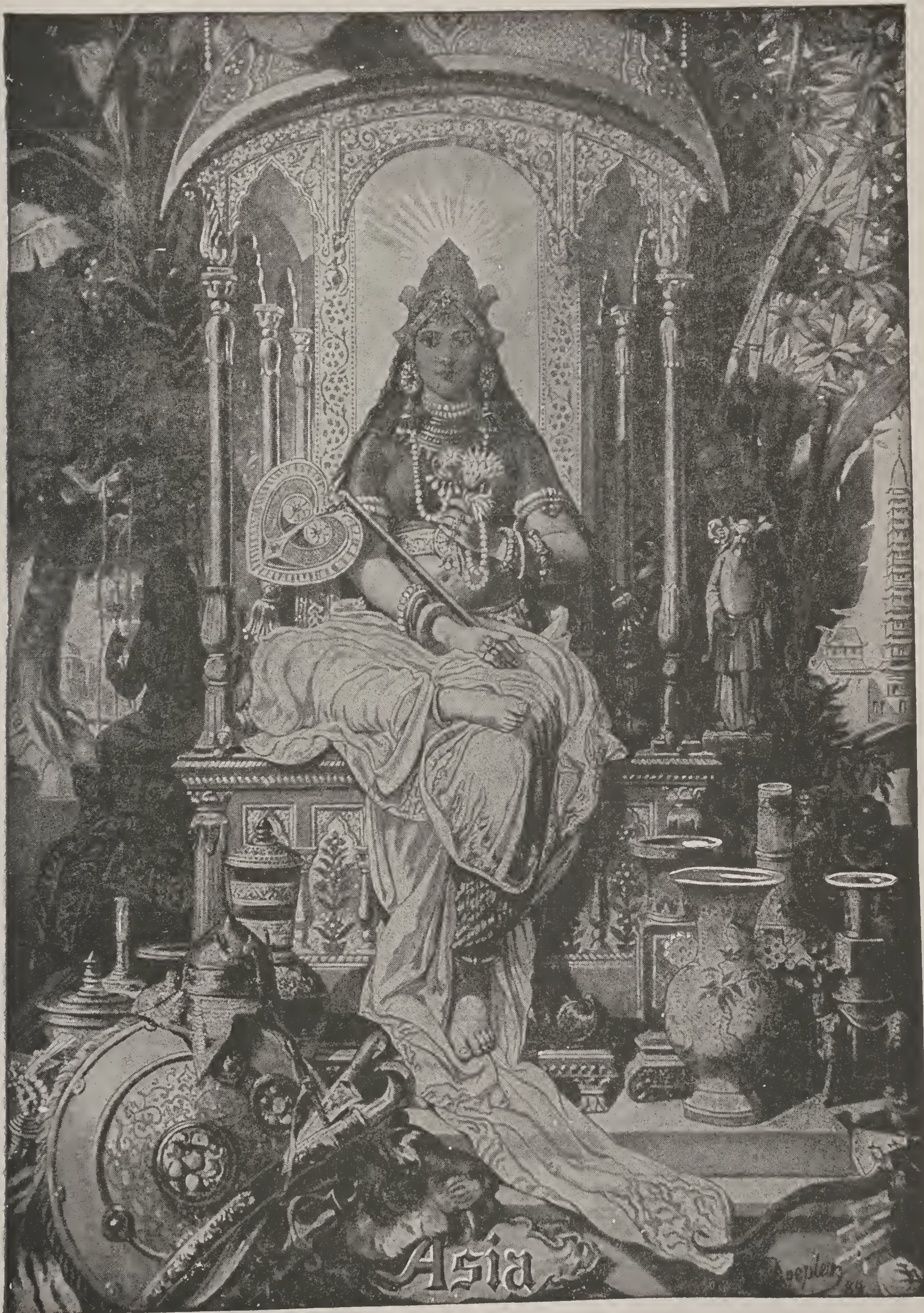
THEIR INTIMATE CONNECTION.



THE Persians and Afghans form the connecting link between the Indians and Europeans. They are the Iranians of the Aryan family. The Belooches, or tribe which inhabits Beloochistan, are a less important division of the family, who may be called the connecting link between the Indians and Iranians, or the Hindus and the Persians. At an early age the Iranians and Indians probably formed one family, and the Iranians afterward emigrated and extended their dominion to the Caucasus mountains. The Medes separated from the Persians, as a tribe or people, and after being subject to Assyria for many centuries, established an empire. The Persians afterward became dominant, and Media was incorporated into the empire as a province. Persia was overrun by Arabian, Mongolian and European powers, but continued to maintain a secure foothold upon her lands. These convulsions, however, probably separated her from the fair Circassians in the north. The Kurds, the Armenians and the Tajiks are also her children by right of blood and speech; and wandering over her desert places and through her few fertile valleys are numerous tribes of nomads, who are Persians of the old days.

RUINS AND HISTORIC SPOTS.

In an extensive and beautiful plain surrounded by lofty mountains, stood Persepolis, with the great palace of Xerxes and the residences of Cyrus, Darius, Xerxes and Artaxerxes near by. Few traces of the ancient capital, which, in wealth and magnificence, stood next to the far-famed Susa, now remain to protest against the desolation caused by Alexander the Great. The ruins usually spoken of as those of Persepolis are those of the royal palaces which lie in the plain at the foot of the mountains. They all stand upon an immense platform, or superstructure. 1,500 feet long and nearly 1,000 wide, supported on three sides



by walls, the fourth side abutting on the hills. Of the three terraces which compose this platform, the central is the longest and highest, being over 40 feet high and measuring 770 feet in front. Colossal stone bulls, fluted columns, and sculptures of chariots, warriors, priests and kings ornament the staircases or lie upon the platform. Back of the ruins, among which may clearly be traced the walls of the palaces, are seven tombs cut from the rock, that of Darius only having an inscription. Of the city itself, two miles north of the royal palaces, there only remain several enormous blocks of stone, supposed to be portions of one of the city's fortified gates.

Near the western boundary between Persia and Turkey are the



BRONZE WORKERS.

ruins of Susa, another evidence of the severity of Alexander's hand. It was the treasure city of the Persian empire, but its ruins are chiefly uninteresting mounds of bricks and colored tiles. At the foot of one of these mounds stands the tomb of the prophet Daniel, guarded by a number of dervishes who are

the only inhabitants of the city which was once one of the grandest of the earth.

The town of Hamadan, in Western Persia, has many times been the capital of the empire. It is picturesquely situated, its approach from the west being over a great mountain, which holds numerous glaciers in its hollows; from them descend several clear streams, which are warmed to the proper temperature as they descend to the great plantations and choice gardens which surround the town. Villages have sprung up in the fertile plain, and within the town the caravansaries, bazaars, mosques and public baths testify to its present importance. Its manufactures of

copper and bronze are held in favor, and from the mountain streams the inhabitants, particularly the Jews, collect quite a little gold in skins, the contents of which they wash.

These few particulars are stated merely to give the reader an idea of the country in which are the tombs of Esther and Mordecai. They are near the center of the town, are made of hard, black wood, and are so low that the huge stone-like structure in the interior, occupies nearly the entire space to the ceiling. The monument was erected twelve centuries ago by "the two benevolent brothers Elias and Samuel, sons of the late Ismael of Kachan"; so says an inscription on the dome over the tombs; and not an inch of space is left on the whitewashed walls on which Jewish pilgrims have not inscribed their names.

THE COUNTRY.

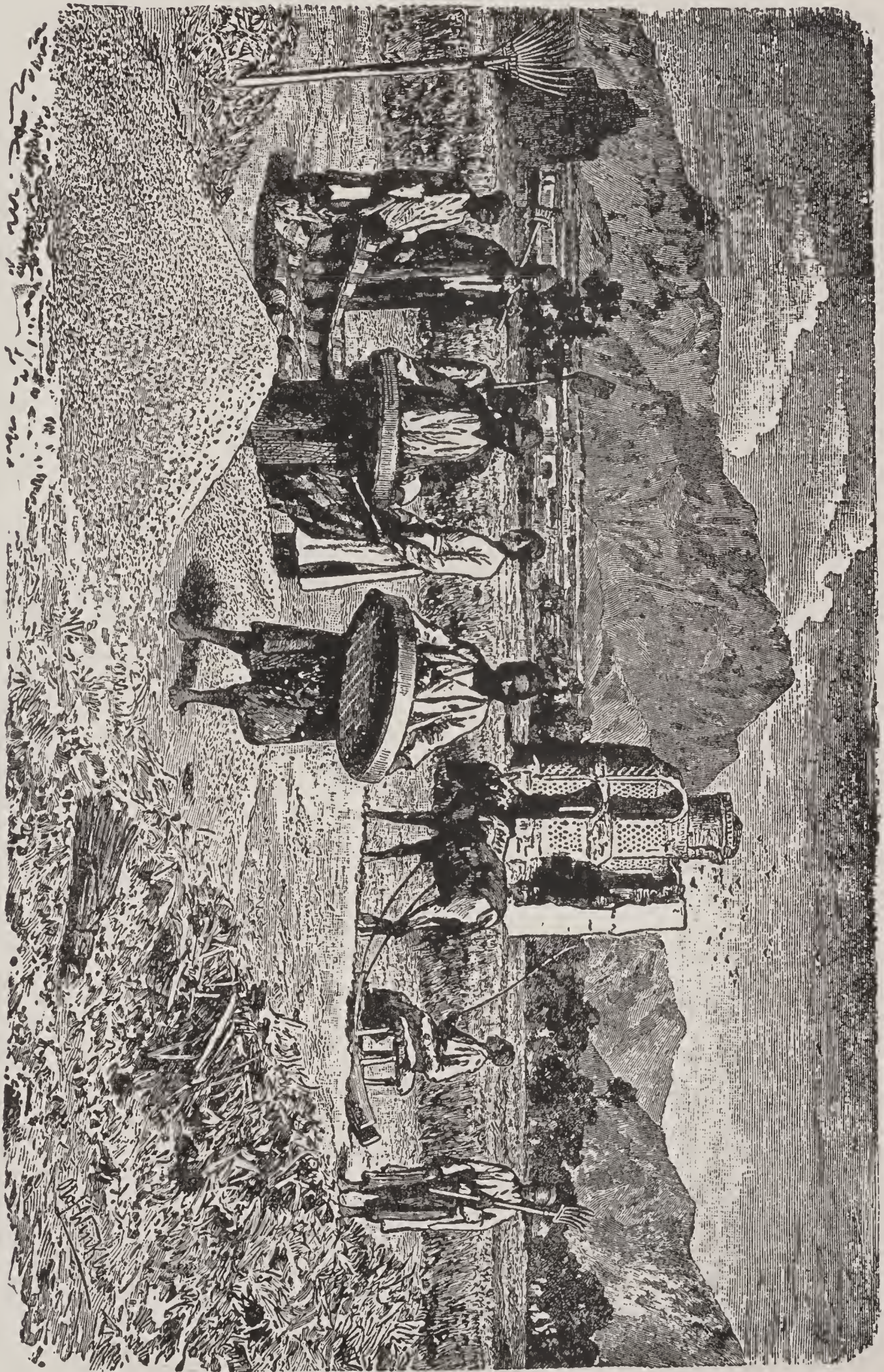
A-matter-of-fact Scotch traveler who visited the country describes it as being divided into two portions — "one being desert with salt and the other desert without salt." Three-quarters of the surface of Persia is desert land and salt marshes, destitute of rivers and streams. The greatest of the salt deserts is in the province of Khorassan, in Central Persia, being 400 miles in length by 250 in breadth. The level country is principally along the shores of the Persian Gulf, and consists of gravelly plains or downright desert tracts. The regions which may be honored with the name of fertile lie between the mountain ranges, in the west and north, and the provinces along the Caspian Sea. In the latter districts, mountain rivers and streams are plentiful, and the climate being hot, so great a moisture prevails that trees and plants take on almost a tropical luxuriance of growth. The coasts are low, and it therefore unfortunately happens that the most fertile tracts of Persia are breeders of fevers and general sickness.

Here the mulberry tree is cultivated, the basis of silk manufacture, which is also the basis of what commercial prosperity Persia possesses. Thousands of laborers, both peasants and manufacturers, repair to the Caspian provinces, but return to their houses when the deadly heats and fogs of summer set in. Satins, brocades, velvets, plain and striped silks in every conceivable combination of colors, are produced. A pure silken garment is considered unlawful by the Musselman, and therefore large quantities of goods are manufactured in which cotton is interwoven with the silk.

In almost every habitable part of Persia silk is produced, and the wealthiest merchants of the country are engaged in the trade. Most of

the silk is sent to Russia and Turkey, since the careless way in which the thread is made, being uneven and knotty, and the manner in which the skein is wound, the material is considered inferior in Euro-

FIELD HANDS.



pean markets. The rich and durable Persian carpets are made in manufactories, as well as by the villagers and nomads. Tea, sugar, jewelry, cutlery and glassware come from Europe, and from the East, muslin,

leather, nankeen, china, precious stones, saffron, indigo, etc. The interior trade of the country is carried on by means of caravans, and, like the Arabs, the Persians travel into all countries in the furtherance of their enterprises. They are a numerous class, and form as a whole the most wealthy and cultivated element in the empire.

AGRICULTURE.

The climate of Persia is a constant succession of fierce heats, with unhealthy vapors or blasting winds, and dreary, penetrating cold. The fertile districts are the most unhealthy, except a tract now and then in the mountains of the west; the unproductive parts are where the people must live, thoroughly enjoying their gardens a few months of the year and the balance of the time seeking protection within doors. With such an unfavorable climate to contend with, and with so small a portion of the country capable of cultivation, it would logically follow that agriculture would not reach a high state of perfection.

Yet in those sections which are fertile, the profits of the husbandman are high, food is cheap, and the wages of the field hands are good. Rice, wheat, barley and maize are the principal cereals grown. The plow usually consists of two pieces of board, on which is fastened a stool, and is drawn by an ass, horse or camel. After the grain has been threshed, it is taken by the laborers, put into sieves and cleaned. Most of the fields are irrigated by streams which are led down from the mountains, and a water privilege commands exorbitant prices. Where the irrigation is plentiful two crops a year may be raised.

PERSIAN NOMADS.

These are known as "iliyats," or the "clans," and consist of Turkomans, Kurds, Leks and Arabs. Each tribe is governed by its hereditary chief and when one knows the Turkoman of Turkestan, the Kurd of Asiatic Turkey and the Bedouin of Arabia, he has no need of a second prolix introduction to the same people of Persia. The Leks, however, are of nearly pure Persian blood.

In their annual migrations some of the tribes travel hundreds of miles to reach their favorite pasturage grounds. The Kashkai is the most powerful tribe, numbering over 30,000 tents. These nomads pitch their tents on the shores of the Persian Gulf in winter, and in the spring, pasture their great flocks and herds near Ispahan. They do not move in a body, but in divisions whose size depends upon the luxuriance of the pasturage which is reported by the advance scouts. When a

company finally decide to remain, they pitch their encampment in the form of a square, with the tent of the chief in the center, and their camp often presents the appearance of a city of tents. Many of the clans which form this great tribe of Turkomans winter on the low land of the coast. During this season of the year many of the famous Persian carpets and rugs, the only manufacture for which the country is noted, are made in the tents of these nomads by the women and children. Four stakes fixed in the ground, which serve to twist the woolen thread, comprise the machinery for their manufacture.

Some of the Turkomans go to Laristan, or Looristan, the country of the Loors, who are a clan of the Leks and also live on the gulf in winter. Others dwell among the Bakhtiarees, another clan of the Leks, who live in the mountains, especially on Mount Padina, which is always covered with snow. In summer, as has been seen, these nomadic tribes, representatives of the primitive races of Turkestan and Persia, separate and move northward. Although thus temporarily combined, the two races have little in common, either in appearance or disposition. The Turkoman is grave, rugged and manly in looks; the Lek has been compared to the wild cat, being wild, restless and ferocious in appearance. They both call themselves Old Persians, and it is possible that the Turkomans did emigrate eastward to the present territory of Turkestan.

Of all the Leks, the Loors, whose winter homes are among the mountains of Laristan, in Southern Persia, are the most ferocious. Many years ago an Englishman took a notion to find out something about these savage robbers, who have killed several European curiosity seekers. So he courted a Loor woman, married her, became a Mussulman dervish, and not only lived among them, but wandered all over the East in his disguise. He says: "In Looristan proper there are no houses. Half the year the people live in the higher mountains in arbors formed of twigs and bushes, the other half is spent in tents below the mountains in the germseer, or hot region, during winter; six months of the year they live on acorn bread, steeped in mud to remove the acid taste." Their condition has improved somewhat since then, though they are still the wildcats of Persia.

When on the march nothing is at first observed but a mob of loaded camels, men on horse-back, or camel-back, women on foot, dogs, sheep, cattle, cats and children. Closer observation indicates that the camels, from a few hundred to thousands, are carrying tents and cooking utensils; that the dogs are large and shaggy and cling to the women; that the girls are masculine and wiry, and the matrons ugly, with their faces unveiled and showing an unfeigned indifference to observation; and that, in fact, the wild, free nomadic life is not a paradise.

BRAVE AND HARDY WOMEN.

It is not the invariable rule, however, that the women thus humbly tramp along on foot, followed by the dogs. They often exhibit a bold and skillful horsemanship, and when danger threatens the tribe use the gun and the spear with masculine effect. Many of the Iliyat women, among the Kurds especially, do not wait for war in order to show their independence, bravery and intelligence, but take a leading part in the affairs of the tribe. In Mazanderan, one of the provinces bordering on the Caspian Sea, was a powerful tribe which was governed by the wife of its former chief. They dwelt in their summer residence, or yeilak, which was a town built into the side of a great mountain, except from October until late in the spring, when they emigrated to the warm shores of the Caspian Sea, to live in their winter abode—a village lying in a plain, at the foot of other mountains, and surrounded by dense woods and groves of oranges and lemons.

It was in this strip of country, even nearer the sea, covered with morasses, jungles, rice plantations, mulberry trees, and dense forests of timber, and lying beyond the province of Mazanderan, that the Kurdish tribe of Kadjars, or Kajjars, had their origin. But few remain in that locality, although one of their powerful leaders became the first Shah of the reigning dynasty of Persia, under whose sway Persian women have played no minor part. But the rugged outdoor life of the Kurds has left its impress upon the descendants even of the Kadjars and the Persians are only civilized and modified Iliyats.

The walls of the Shah's harem are frescoed. One of the pictures represents an encampment in a green plain; with goats and sheep grazing, women carrying water, milking and cooking. The Shah's mother, who had charge of his establishment, once conducted the wife of an English official around the palace, and stopping before this picture, of all others, said to her visitor: "Ah, there is a happy life—there is a charming picture." "Yes," added in effect all the wives of the Shah's harem, "life under a tent, with fine air and good water, and fresh lamb, is the best of all things."

The capitals of Persia have been founded with special reference to their location as a central point from which to summon the hardy soldiers which the Shah was in the habit of drafting from the nomadic tribes of his empire. With the formation of a regular army, the location of the capital with reference to this consideration became of secondary importance, although at the present time about the only tax paid by the Iliyats consists in the quota of troops which they furnish the Shah. To secure some sort of internal tranquility the tribal system had to be suppressed,

and with its suppression the Persian cavalry lost its reputation. The great kahns of the Iliyats have disappeared, and with them the immense studs and bodies of superb horsemen which they maintained. The scattered tribes remain, governed by hundreds of minor chiefs — that is all.

Gipsies form quite an element in the floating population of Persia. Gipsies are gipsies everywhere. They pay a heavy tax to the Shah, heavier than he levies upon Christians or Jews. They are therefore called “slaves” in Persia; also “fortune-tellers” and “sieve-makers.” The latter name gives a clew to their principal occupation, the women selling the sieves from door to door. The men often indulge in sleight-of-hand tricks and gymnastic feats when they meet a caravan or band of pilgrims who look prosperous in worldly goods.

TOWN LIFE IN PERSIA.

Nearly everybody sleeps on the ground, whether in house or tent, and this notwithstanding the prevalence of scorpions and tarantulas. Nervous foreigners guard against these dangers in various ways, one young lady being mentioned who hired a Cossack, with sword in hand, to watch her room all night. During the daytime the bedding is tied into a bundle and piled up in the corner of the room, covered with a gaudy silk sheet. When the weather is cold the Persian family in moderate circumstances resort to a very simple but effective means of keeping warm. A quantity of charcoal is burned so as to exclude the gas and placed in a flat copper dish, which is covered with a large wooden frame, open at the sides. A large wadded quilt is thrown over the whole arrangement; also over the legs and arms of the family, who sit around their “Koorsee” during the day and lie around it at night. The better class of houses have fireplaces over which are hung texts from the Koran or the Persian poets.

The living-room of the family is covered with felts, one corner being given up to the bedding; another to chests, and jars of grain, peas and beans. Grapes, apricots and onions hang in festoons from the ceiling; and the shelves which are cut into the earthen walls hold stores of apples, pears, quinces and melons, besides the family crockery.

THE WATER SUPPLY.

Most of the villages are furnished with water from a series of artificial wells and shafts, the source of the supply being usually in the hills or mountains, which are often thirty or forty miles distant. The whole

system is called a "kanat," and takes the place of the fountain in Turkey. As "water is the greatest gift of Allah," rich Persians who desire a place in Paradise, construct these kanats and place them under the protection of priests. They are offerings to God, which fact, however, does not prevent them from being prolific sources of contention between the villagers who desire to purchase them, or to divert the stream to their own gardens and fields. A fight usually follows which often leads to bruised bodies or mortal wounds.

Some of the cities and larger towns have wells, but the kanats form the main dependence. A lord of the water is appointed to oversee the distribution of the precious fluid to the householders, and special days are often appointed for supplying extensive gardens or public institutions. The stream enters one side of the town and passes quite through, with manifold taps and conduits to private and public cisterns. Not only is there the lord of the water, but numerous guards are stationed along the line to see that no man gets more than his share, or, upon these special days, that the whole supply reaches its destination. But these precautions are useless. The watchman may be absent or bribed, and, for a few minutes, nearly the whole supply will be turned into some rich man's cistern or garden; or some cunning scoundrel will dig an underground passage from his house to the main pipe, and, when the stream is turned on, will rapturously hear his "blessing from the mountain" as it pours into his secret reservoirs and wells, and trickles weakly on toward its intended destination.

VILLAGE OCCUPATIONS.

Gardening is one of the great occupations of townsmen. They either are in the service of a noble Persian, or have gardens of their own. Roses are grown in profusion, from which is made rose water. In winter the villagers are also fond of cultivating tulips. But there are many difficulties in the way of gardening. In the spring and summer the Persian sun is intense, so that the season of roses is only about a month; the rapidity with which they blow and wither soon draws away the vitality of the bush. And then, the earth is first baked and next flooded from the kanats. For two months of the year the ground is covered with snow, which really leaves only a few months of the early spring and winter when cultivation can be carried on to any advantage. In a word, neither the climate nor the country is what fiction makes it out to be.

In nearly all the large towns of Persia much wine is also made, despite the prohibition of the Koran. But the common report is that

it is made for Armenians and other Christians. Those who can afford it, however, import European wines, remembering, no doubt, how the native article is crushed from masses of sound and decaying grapes and stems, with dirty naked feet.

There is one district, however, in Southern Persia, situated in a fertile valley near ancient Persepolis, which has been celebrated even in poetry for the excellence of its wines. Shiraz is the center of the district, and the products of its wines are powerful and astringent, but considered by many Persians rich in flavor. Its grapes are extensively cultivated for raisins, and its dates are celebrated for their flavor. Tobacco, opium and roses also add to the fame of Farsistan, in which Shiraz is located, as the most fertile of the mountain districts.

UNATTRACTIVE ARCHITECTURE.

Farsistan is preëminently the vineyard of Persia. Unlike the districts of the Caspian Sea it is a healthful, delightful region in which to reside, and being the center of the wine trade it is the home of many wealthy and cultivated merchants. But even here, the flat, unattractive

style of Persian architecture prevails. The following will give an idea of the arrangement of an average house :

“The interior court is entered through a narrow corridor from the street, and usually contains a small flower-bordered water tank. Simple blank walls enclose two sides of the court ; the other two sides, opposite one another, are occupied by the two distinct buildings which make up the house, one being devoted to the use of the master and the men in his household, and the other being the harem. Each consists of a large saloon, separated from the courtyard by glass windows, with two smaller apartments on the ground floor, and a balcony chamber



WEALTHY MERCHANTS.

above. The flat roofs are reached by an uncovered flight of steps, and are places of frequent and favorite resort in the warm season after nightfall.”

The bazaars of Persian cities and towns contain the only thoroughfares that deserve the name of streets. “Some of them are spacious, lofty, solidly built, and, comparatively speaking, magnificent. A paved

pathway, from ten to sixteen feet in width, runs between two rows of small shops or cells, where the venders of commodities sit on a platform with their goods beside them. The vaults contain the rest of their stock. The whole is arched over with masonry or clay, or, in very inferior establishments, with branches of trees and thatches, to keep out the sun. Smiths, braziers, shoemakers, saddlers, potters, tailors, cloth-sellers, etc., are generally found together. Attached to the bazaars, in the larger towns, are usually several caravansaries for the accommodation of traveling merchants."

The exterior of Persian houses is in fact as unattractive as the huts of the poorest peasants. They are seldom of more than one story, and have the same appearance of muddiness. Inside, however, many of them are the perfection of elegance. One court leads into another, the floor of the reception room being covered with fine cashmere shawls, with gold-embroidered cushions placed around the wall. All the rooms are on the ground floor, and underneath are the "zeerzemeens"—immense, dark, cool apartments, where the family live in warm weather. High mud walls usually surround the most elegant of mansions, and around them, even to the very entrances, are clustered the hovels of the poor.

Outwardly Persian towns are generally alike, the difference lying principally in the faithfulness or carelessness with which the gardens are kept. It may be, also, that one village will boast of a more imposing mosque than another.

CLEVER WOMEN AND MANAGERS.

Persian women are often more restless, energetic and ambitious than the men, and not only manage their own private affairs, but are deep in political wiles. They are extremely self-possessed and courteous, and in the higher circles of society are known through life by some grandiloquent or descriptive title, such as "the Lady of the Era," "the Lady of Sweetness," or "the Lady of Courtesy." Unlike the women of Turkey, although the amusements of the harem are much the same, Persian ladies have frequently an intimate acquaintance with the literature of their country, and are experts in the culinary department. A very dainty dish which they prepare for their lords when especially solicitous to gain a point, if they can not do it with their eloquent tongues, consists of a young lamb, roasted whole, decked with flowers, with a rich stuffing of chestnuts.

This contrast has been well drawn between the Ottoman and the Persian courtier: "Both are perfectly like gentlemen, but in a different way. The Osmanli is calm, sedate, polished, perhaps a little effeminate; the Persian is lively, cordial, witty and amiable; perhaps a little

boisterous, for he is still an Iliyat. The Turkish courtier spends his time in roaming up and down the Bosphorus, leading a life of luxury and ease, never quitting the capital. The Persian courtier is constantly on horse-back, hunting with his sovereign in weather of all kinds, or accompanying him in journeys from one end of Persia to the other. The Osmanli may be more refined, the Iranee is more original."

SOCIAL AND DOMESTIC CUSTOMS.

Persian women of quality are dressed with much magnificence, although the costume has little grace about it. Their trousers are many, sometimes a dozen pair; as they have no crinoline they are obliged to fall back upon this substitute. They are very wide, the outer ones made of stiff gold brocade so that they serve every purpose of the petticoat. They are fastened at the waist with a running string and edged with pearls or other gems.



SMOKING A WATER PIPE.

Persian women who are thrown in contact with Europeans, for the first time, evince much curiosity to see these strange sisters who wear "trousers with one leg," which is the way they describe their proper skirts.

To continue a description of the ladies' costumes: A small velvet jacket reaching to the waist; shawl pinned under the chin; hair plaited in small bands; handsome necklaces and bracelets; gloves with spreading wristbands, or hands exposed, with the palms and the tips of the fingers dyed red; the inner part of the eyelids colored with antimony to increase the size of their naturally large eyebrows; cheeks painted a bright red; and their small feet encased in cashmere stockings and daintily resting upon a rich Persian rug—this is an average picture of ladies of high degree who are waiting to receive company.

The pipe is an invariable accompaniment of social and domestic life in Persia, as well as Turkey. Its importance may be appreciated when it is stated that in the courts of royalty there is an officer of the hookah, who keeps this complicated pipe in repair, and, at the proper time, presents the amber mouth-piece to his master. The bowls of the

Persian pipes, or hookahs, are of large size and rest upon water vessels which stand upon the sitting-rug, or carpet, the long stems being made of wire covered with a thin coating of leather or other flexible substance. The bowl of the pipe is set upon the air-tight water vessel, into the side of which the smoking tube is inserted, a small tube connecting the bowl with the water vessel. By this arrangement, when the air is exhausted the smoke is forced down under the water and entering the space above it passes into the stem, freed by its contact with the water from the nicotine and other deleterious properties of the tobacco. The hookah is often richly ornamented with silver chains, or strings of precious stones, especially if it is the pet of a favorite Persian wife.

CALLING AND GOSSIPING.

It is the custom of Persian women to sleep in all their clothes. The bedding is untied and drawn out from the wall, and into the wadded quilt, which serves them for a blanket, they roll themselves, veil and all. The only time they undress themselves is when they bathe, or after they have gone out calling, attired in their best clothes.

The unaccountable energy of Persian women would make it impossible for them to endure the stricter seclusion of their Turkish sisters. They go abroad closely veiled, but it takes very little encouragement, if none of their own people are near, to induce them to reveal their rouged faces and stupendous eyebrows. They have many pretexts by which they escape the monotony of their home life, such as visits to friends, to the doctor, or to the shrine of some saint outside of town.

The lady of rank often mounts a tall Turkoman horse, and, with her female attendants around her, and her servants before and behind, likewise on horseback, she canters away with much bustle. A remark was made concerning the doctor. The lady is not apt to visit a native physician, if she can avoid it, for he gives the most sickening draughts and in tremendous quantities. In the capital and the larger cities there are European physicians, and to them and their mild remedies hundreds of fair dames and damsels resort, suffering under no malady under the sun, except with an inextinguishable fever to meet each other outside the doctor's door, squat upon a soft rug and gossip and chatter.

WIVES AND CHILDREN.

Persian marriages are of two kinds. That sanctioned by the Koran, which allows the taking of four wives, is called "akd." In the other the marriage is for a certain period, which can be renewed, but is

never to exceed "ninety years." The so-called "seegha" wives are the servants and slaves of the harem. The sons, however, of the secondary wives are equal in rank to those of the akdee wives.

The ceremony consists in the bridegroom elect, with his family and a mollah, going to the house of the bride and having the priest ask the woman if she is willing to marry him. Behind a curtain are the lady and her female relatives. Etiquette requires that the "yes," which is given by somebody, shall be preceded by a long delay. The marriage contract is signed, the bride receives a lot of sweetmeats, and in the evening she is conducted in procession, with pipes and drums and all her earthly goods, to her husband's house. If she is one of several wives, her coming is the cause of many uncomfortable thoughts in the minds of her sisters; for, if the husband, has not great wealth, he will, on New Year's day, cut down the allowances of his other wives, both of money and of clothing. And then the new one is generally the youngest one and is always viewed in the light of a rival and an interloper.

But the most shocking phase of Persian family life is the way in which children are treated. When they are of tender years their mothers turn them over to the care of nurses, who have a habit, when their charges are troublesome, of feeding them with bits of opium. A poor woman will also resort to this dangerous practice with her own children. None but the strong survive, and a French physician, who was for years in attendance upon the Shah, expresses his conviction that not above three children in ten outlive their third year.

A PERSIAN HAREM.

The Turkish harem and the Persian harem are as dissimilar as the people. The Persian, as he goes, is a family man, and enjoys the society of his wives and children. They are not even guarded abroad with the same police-like severity which stamps the conduct of the Turk towards his wife. A Persian lady, closely veiled, it is true, will often be seen on the streets alone on her way to the public bath, bazaar or mosque. Except for enjoying her husband's company to a more becoming extent, life within the harem is much like that already described as being led by the Turkish lady. With her hookah, her tea, coffee, fruit, ices and cakes, she has also her books, and is able to correspond with her friends without the assistance of a secretary. She is not hemmed around by forbidding black eunuchs, but is surrounded by comely maids and slaves, dressed often in home-like flowered calico, and having their hair "banged" like brisk American servants. The harem usually fronts on a spacious court

(supposing the Persian to be wealthy), in the center of which is a tank of water bordered with flowers. The apartments of the women open upon the court. There is a general reception room, furnished with chairs and sofas, for it must not be imagined for a moment that Turkey and Persia have nothing but rugs and divans within their dominions.

MODERN FIRE-WORSHIPERS.

There are, perhaps, no people in the world who have retained their national unity through so many ages and vicissitudes as the Persians. Egyptians, Babylonians, Grecians, Romans, Arabs, Turks, Mongols and Afghans have come in contact with the Persians, and notwithstanding that some are dead as nationalities, and others have been merged and almost lost in various peoples of the world, the Persians still go sailing along over the ocean of time, a distinct people, upholding the same old despotism which existed more than two thousand years ago. Even the fiery zeal of the Mohammedans was unable to destroy the ancient religion of Persia, and Zoroaster still lives in several thousands of Guebre priests who are found all over the empire and have a famous temple at Baku, on the Caspian Sea. They are generally known as Parsees, both here and in India.

Baku is now a Russian province. It is traversed by the easternmost ranges of the Caucasus mountains and abounds in mud volcanos and naphtha springs, many square miles of the country around Baku being impregnated with inflammable matter. Below is a graphic description of the region and the temple of the fire-worshippers: "About fifteen miles northeast of the town is a fire temple of the Guebres a mile in circumference, from the center of which rises a bluish flame. Here are some small houses and the inhabitants, when they wish to smother the flame, cover the place inclosed with walls by a thick loam. When an incision is made in the floor and a torch applied, the gas ignites, and when the fire is no longer needed it is again suppressed by closing the aperture."

"Not far from the town there is a boiling lake which is in constant motion and gives out a flame altogether devoid of heat. After the warm showers of autumn the whole country appears to be on fire, and the flames frequently roll along the mountains in enormous masses and with incredible velocity. The fire does not burn, nor is it possible to detect the least heat in it, nor are the reeds and grass affected by it. These appearances never occur when the wind blows from the east. In former times the burning field was one of the most celebrated 'ateshgahs' (shrines of grace) among the Guebres."

“Previous to its occupation by the Russians, a voluntary human sacrifice was annually offered here—a youth who leaped with his horse into one of the fissures. A few adherents of this sect still make pilgrimages to the great ateshgah to worship the fire and perform penitential exercises, chiefly by night. The place is a walled quadrangle with an altar raised on a flight of steps in the center. At each of the four corners stands a chimney twenty-five feet high, from which issues a flame three feet long. Round the walls of this sanctum are a number of cells in which the priests and Guebres reside.”

The Guebres of Persia maintain a connection with their brethren of India. They are represented as an industrious people, but crafty from oppression and somewhat given to the theft of fat turkeys and fresh vegetables. Their mode of burial is to expose the body, at the summit of a hill, and after birds of prey have stripped the flesh from the bones to throw them into a common pit.

PERSIAN MOHAMMEDANISM.

The Sunnis are the Orthodox Mohammedans, who believe not only in the Koran but accept as second only to it the oral sayings and traditions of Mohammed, his wives, companions, and the successors to the caliphate. The Turks, and the African and Arabian Mohammedans, are Sunnis. But the Persians believe that Ali, Mohammed's son-in-law, should have succeeded him; whereas he was the fourth in succession. They therefore ignore the sayings and teachings of the first three caliphs and to the Mohammedan formula of faith that “There is no God but Allah, and Mohammed is his prophet,” they add “Ali is the vicar of God.”

Hussein was the son of Ali and was murdered by the Caliph Yezid—he, and his wives and children were attacked by the Caliph's soldiers as they were marching through the desert and all perished, some by the sword and some, who escaped into the sandy wastes, from hunger and thirst. The event is commemorated, as part of the religion of the Shiahs, or the party of Ali, as the Persian Mohammedans have become known.

The performance is in ten acts and takes place in a large tent, or a temporary building erected by the Prime Minister in the public square Teheran. It is in the month of Moharrem, or December, that ten days are devoted to the dramatic representation of the tragedy, which ends with the death and beheading of Mohammed's grandson, his true successor.

Every day the great building is crowded, part of the pit being given up to women of humble circumstances, decorously veiled, but who often

strike each other upon the head with the iron heel of their slippers to obtain a favorable seat upon the ground. The Shah and his family are in their private boxes, and as the realistic scenes are enacted by which Hussein and his party are cut off from the Euphrates river and from hope, and after several days of brave fighting perish so miserably, both royalty and the immense concourse of people give vent to their grief in loud lamentations. The spectators are sometimes worked up to such a frenzy of grief and rage that the Persian representing the foul fiend who cuts off Hussein's head barely escapes from the stage without bodily injuries.

THE NESTORIANS.

In the northwestern districts of Persia, among the mountains of Kurdistan, are all that remain of this religious sect which, before the establishment of Mohammedanism, was the dominant one of the empire. Once they not only were in the majority in Persia, but were spread over Mesopotamia in Turkey. The Jews and Kurds, of both countries, have traditions, in common with the Nestorians, that they form a relic of the ten tribes of Israel, carried into captivity by the King of Assyria; they are said to have spread from Chaldea, and were long known as Chaldeans.

The Turkish Nestorians early united with the Church of Rome, while those of Persia cling to their ancient faith, which they claim to have received from Saint Thomas and which was re-confirmed in Nestorius, Bishop of Constantinople, from whom, in the fifth century, they received their present name. Kurds and Mohammedans have attempted to crush them, the former as late as 1843 killing or selling 10,000 of them into slavery. But over 100,000 of them still live, and though so ignorant and suspicious that it is almost impossible to obtain a clear idea of their religion, they still worship in their dark, little churches, with their dwarf-like doors. They swing the incense, applying the vessel to the Syriac bible, which few understand, to a figure of the cross, the Bishop's beard or the priest's face, and to the faces of members of the congregation as they arrive. A Nestorian bishop is described as wearing "an enormous red-and yellow pair of trousers, an immense red-and-black turban and a tattered camel's hair cloak."

MUSIC AND RELIGION.

The Persians play upon musical instruments, but they are not musicians. They aim to keep correct time, but have little idea of melody, allowing voices, fiddles, guitars, harps and dulcimers to enter

the concert lists together and force them to keep together. Their favorite musical sound is the imitation of a nightingale by the human voice, and if they can find an accommodating youth who is an expert, they make him warble for hours, listening with the keenest enjoyment.

Another musical note which is listened to with much pleasure by townsmen is that which heralds the chant of the Persian master-mason, as the bricks are cast to him along the line of workmen who serve under him. Religion even takes a part in his song; and there is nothing in Persia or Turkey which is not touched in some way by Moham-medanism. A great portion of the song is devoted to showering curses upon Omar, one of the caliphs who seized upon Ali's birthright.

PERSIAN SUPERSTITIONS.

The Persians are superstitious, from His Excellency, the Prime Minister, who consults the astrologers, to the poor neglected wife who endeavors by charms and talismans to regain the heart of her husband. If "the hour is good" the high functionary undertakes his business. The wife attempts to deck her cool mate with charms, unbeknown to him, or to administer a love potion, one ingredient of which must be a frog. If all these fail she offers a sheep to God, by dividing it among the poor; she supplicates Hussein, the martyr.

A superstition which is the first to come to the attention of travelers in Persia—at least to those of distinction—consists in the public sacrifice of cattle and sheep, that all possible misfortunes may fall upon their heads. As the party approaches a town, the cow or sheep, which is held close to the roadside, is decapitated by a man with a huge knife who crosses the path of the distinguished person with the dripping head of the brute in his hand. This blood is supposed to work the potent charm.

THE SHAH.

The Shah of Persia comes last under our pen, because he is the antipodal to everything American, Anglo-Saxon, European even, and humane. He possesses the divine right of levying upon the land and products of the poor man, upon his camel and his horse, upon the water (Allah's greatest blessing) in his well, or of cutting off the head of his Grand Vizier. In conversing one day with a British envoy, he wished to illustrate the difference between a European and an Asiatic monarch. Near by were his officers. "There," said he, "stand Solyman, Khan Kajar and several more of the chiefs of the Empire; I can cut off their heads, if I please—can I not?" suddenly addressing them. "Assuredly,

Point of the World's Adoration, if it is your pleasure," was the reply. "Now that is real power," continued the Shah; "but it has no permanence. My sons, when I am gone, will fight for the crown, and it will fall into the hands of the best soldier."

Persia is governed by the Shah and the Koran, or the priests; there are no regular civil laws except those which have become a part of Mohammedanism. Fines, floggings, decapitations, stranglings, stabblings, and tortures which would make the North American Indian jealous, are the different forms of punishment which are in vogue. Upon the perpetration of some such extraordinary offense as an attempt upon the Shah's life, the autocrat of Persia has been found ready to originate other forms which are not even authorized by custom.

A party of religious fanatics, in the early part of the Shah's reign, attacked him in his capital and slightly wounded him, their intention having been to kill him, seize the reins of government and inaugurate the reign of the saints on earth. About thirty of the conspirators were put to death in various ways by the priests, members of the Shah's cabinet and household, and by the high officers of his army. The Shah's French physician was invited to show his loyalty by becoming an executioner, but offended his majesty by declining to assume the office. The chief of the conspirators was bored full of holes, into which were placed lighted candles, and when they had burned down to the flesh, was cut to pieces with hatchets; others were cut in parts and blown from the mouths of mortars. One of them who thus suffered death was a mollah, who had abandoned Mohammedanism for the strange faith, and he was turned over to the mollahs and priests of Mohammedanism. The princes, Minister of Foreign Affairs, secretaries of the department, brothers and sons of the Prime Minister, nobles of the Court and the Shah's personal attendants all took part in the bloody work, which was designed to distribute the vengeance among them which would fall upon the Shah alone had his regular executioners performed the task.

The Shah has a way also of putting out the eyes of his rivals or otherwise mutilating them, which indicates what "real power" is. He is truly a law unto himself, and were it not for the fact that he is obliged to give his personal attention to so many affairs his power for mischief would be incalculable. His religion obliges him to rise early, and his affairs of state, as well as judicial duties, occupy nearly every hour of the day. One of his principal duties is to hold a morning levee, or session, receiving petitions and deciding cases in his hall of audience.

The bastinado is the most common form of punishment, and formerly none were exempt from it; officers who were defeated in battle,

the Shah's own cousin, and delinquent governors were bastinadoed either in the royal presence or the public square of the capital. Now it is chiefly reserved for more common offenders. The punishment is often continued for hours, and although the culprit often faints there is no case on record of a death caused by it. The bastinado is simply a long pole, which is held by two officers, the prisoner's ankles being attached to two loops in the middle; he is thus thrown on his back with his feet turned up. Two other *ferashes*, or officers, then flog him on the feet with thin wands, which are replaced by fresh ones as needed.

The Shah draws his principal revenue from the land, and, if he had set deliberately to work, he could not have perfected a more complicated and oppressive

system. The rate of assessment is not uniform, nor the nature of the articles assessed, but, all in all, they include taxes on gardens, vineyards, shops, melon, cotton, rice and tobacco lands, sheep, asses, buffaloes, bullocks, camels, wells, kanats and mills.

In one province a poll-tax is



THE BASTINADO.

levied for males over fourteen years of age; in another there is a house tax; in another military service is required. The nomads pay no land tax. Land dedicated to religious purposes is exempt.

The system of "teeool" is similar to that existing in Abyssinia. By it the Shah has exclusive right over eggs, fowls, firewood, fodder, fruit, and other property and products which may be found with the peasantry. Everything is his by royal might, and he may sell the privilege of levying upon a district or a village upon any of his nobles or great men. Soldiers and tax collectors are quartered upon the sections which have thus been farmed out, so that the peasantry, as in so many other lands, bear much of the burden of the nobility, besides the regular taxes.

When a governor, or other public official, is traveling through the country, with his enormous retinues, he has the same right to extort food and other favors from the long-suffering peasantry. An officer and his troops may also quarter themselves upon them. To add insult to injury, by custom it has become almost law that these oppressed "ryots" shall present these parasites with valuable gifts.

THE SHAH'S TIME.

The government of Persia has a very singular fashion of reckoning time, which is said to have been introduced from Tartary, but is obsolete in both Turkistan and Turkey. Illustrations of this method will be found in firmans and grants which issue from the Shah. Time is divided into cycles of twelve years. The cycles are not named, but the years are, viz.:—the years of the Mouse, Bull, Leopard, Hare, Crocodile, Snake, Horse, Ram, Monkey, Cock, Dog and Hog. The name of each year represents a cycle. So that if the object were to designate an event which occurred 156 years ago, "the Hog" would be named, which would be equivalent to twelve cycles and twelve years.

THE INDEPENDENT AFGHANS.

The Afghans are the Arabs of the Iranian stock. They are bold and straightforward, even brutal in their manners. In character and religion they are directly opposed to the Persians, with whom they have been at constant war. Persian history is prone to accord them a Jewish origin, claiming that they owe their name to Afghan, son of Eremia, son of Saul, King of Israel, whose posterity were carried away at the time of the captivity and settled in the mountains of Afghanistan. The Afghans call themselves "Bani Israil." Four distinct ranges of the Hindu-Koosh system fortify the country on every side but the Persian. In their mountain strongholds the Afghan tribes bid defiance to absolute monarchy, and except they have united to cast off the Persian yoke, conquer that empire, or resist an European army, have always acknowledged a general ruler, in a very unsatisfactory manner.



AN AFGHAN.

In person the Afghans are usually of a robust frame, lean and muscular, with high cheek bones, long faces, and a brown velvety skin. Their hair is generally black, and they wear long, thick beards. The common masculine attire consists of loose trousers of dark cotton stuff, a large shirt like a wagoner's frock, and a low cap or a loose turban. Over the shoulders is thrown a cloak of soft gray felt, or tanned sheepskin, with the wool inside. Boots are almost universally worn.

The woman's costume consists of jacket and pantaloons of velvet, shawl cloth or silk, and, as to ornaments, gold and silver chains and earrings.

GEOGRAPHICAL POSITION.

To the great outside world, the Afghans are only known as a collection of rude tribes, holding a mountainous country and rather barring the way to India. Their four chief cities, Cabool (the capital), and Jelalabad, in the north, and Candahar and Herat, in the south and west, command the only feasible internal routes of travel. These are the keys to India, and if the character of the people were not so independent and turbulent, so that they could unite into a compact nation, they might hold them quite securely. The kingdom is divided into provinces, over which is placed a tax collector, but his duties are not onerous, and the tenure of his office is most unstable.

THE CLANS.

Of the fourteen clans into which the Afghans are divided, the Durrani, the Ghilzais and the Yusafzai are the most important, numbering together over 2,000,000 souls. The former, a distinctively military tribe, holds Southwestern Afghanistan, and is forever fighting with its rivals, the Ghilzais who are intrenched in the east. The death of Dost Mohammed, in 1863, a skillful, politic ruler, and who left seven sons and many nephews, resulted in almost continuous civil warfare, in which these two tribes have taken the leading parts. The last decisive struggle, seven years ago, between a claimant to the Ameership, who was supported by the Durrani, and the Ameer who was of the Ghilzais party, resulted in upholding the ruling chief.

The Durrani are the tribe of Afghans who give a name to the entire people of Afghanistan. The Ghilzais, who belong to the so-called Pukhtun tribes, which have given the language of Afghanistan its name, are also known as "Povindia," or packmen; for they are the people who drive the caravans and monopolize the whole carrying trade of the country, as well as being a martial race. A large portion of this tribe is

still nomadic, their winter quarters being on the borders of the Sistan desert in the southwestern part of the country. Thither they emigrate with their large flocks.

In Western Afghanistan are a number of Mongol tribes who are independent and are called collectively Hazarahs. They are worthy descendants of a warlike Kahn, who subjugated Afghanistan and planted them there as military colonists. Although this people have occupied their present territory for six hundred years, so isolated is their position that they retain the strongest features of their race. They are naturally undersized, but their proportions indicate great strength and they are brave to the verge of rashness. The women, too, are proud of being able to mount a horse and use firearms or a sword with an intrepidity equal to that of the men. In times of peace they do the housework, cultivate the fields, and weave a cloth called "barek" from an exceedingly fine silky wool which grows on the stomach of the camel. It is not dyed, but is so soft and warm that it is made into robes and worn in winter, by both Afghan and Persian nobles. This manufacture, with the profits arising from their blooded horses, and fine flocks and herds of sheep, goats, buffaloes and camels; occasional attacks upon rich caravans from and to Persia, the capture of Persian women from the villages, for the purpose of selling them to various Tartar tribes — from these sources the Mongols of Afghanistan have become quite prosperous.

The Tajiks of Afghanistan are the inhabitants of Persian origin, who are everywhere devoted to the cultivation of the soil, and in the towns and cities carry on most of the mercantile business of the country, as well as providing the handicraftsmen and scribes for all the usual pursuits and trades of domestic industry — neither the Afghan or other Pukhtun engaging in any occupation but that of the farmer, the soldier and the merchant. In fact, throughout the country to the west of the Suleman range — where he is principally found — the Tajik is the servant of the Pukhtun; and his place on the east of the range is filled by the Hindki, the descendant of Arab settlers, of early Mussulman converts. He is confined almost entirely to the Indus provinces of Afghanistan.

It will thus be seen how widely diversified are the different tribes and races which dwell in Afghanistan. But the prevailing character of the natives is military, and the soldiers are robbers from instinct.

The result of this condition of the country is that every hamlet has in its neighborhood the castle of a Khan, in which are the apartments for his family and dependants, storehouses for his property and stables for his horses. At one of the gates is a lodge where travelers are enter-

tained and where the villagers assemble to gossip and hear the news. Neither is the Khan absolute ruler of his tribe; he must bow to the will of the "jeerga," or representative assembly. Beneath the Khan is the 'speen zerah," or "white beard," who is at the head of a tribal branch.

RELIGIOUS TOLERANCE.

The Afghans are Sunnis, or Orthodox Mohammedans, as opposed to the Persians who do not admit the authority of the three caliphs who succeeded the Prophet; but, unlike the Persians and the Turks, they have not persecuted those who profess other faiths. They are, in fact, more bitter against the Shiahs, or Persian Mohammedans, than against other religious sects. Hindus dwell in their towns unmolested, upon the payment of a slight tax, and Christians are also allowed perfect freedom. The priesthood—the Ulema—are supported by individual donations. In this turbulent land they are often fierce leaders of the tribes, raising troops, taking sides with contending factions, and arousing their forces by playing upon their superstitions as well as their military pride.

In the mountainous country formed by the prolongation of the HinduKoosh, in Western Afghanistan, are a number of Mongol tribes who are Shiahs of the strictest kind. They are entirely independent of Afghanistan, except that they have been known, under pressure, to pay a slight tribute to Cabool, Candahar and Herat. Whether these Mongols are tolerated because they can not be dislodged is a point open to discussion. Directly to the north of Cabool, on the southern slopes of the mountains, is "Kafir country," the country of the pagans. It is entirely independent and has always remained unmolested. It is inhabited by descendants of the ancient Indians, who are divided into small communities, speaking different dialects of the Sanskrit.

THE BELOOCHES.

Their appearance and language stamp them as a mixture of the Tartars and Persians, although they themselves claim to be the descendants of the earliest Mohammedan conquerors of Central Asia. Their tribes have not even the unity of the Afghans, and they can not be truthfully divided into the settled and the nomadic. They are ever shifting from place to place and are never so happy as when they can be striding over the country under a burning sun, at a pace which would tire the best horse. Their complexion is olive; they are impulsive, well-formed, nervous; have no law but the vendetta, and will pursue

an enemy with the swiftness of a falcon and the patience and ferocity of a blood-hound, through a thousand miles of desert and mountains, and for generations of time ; and if unarmed enemies accidentally meet they will tear each other like tigers, with nails and teeth, or strangle each other without a cry.

THIEVES ON PRINCIPLE.

They claim to be robbers from principle rather than instinct, and reason that as God divided the good things of the earth, some thousand years ago, in an unequal manner, sending them into the world with virtually nothing, they have the right to equalize matters by taking what they can now get of their just share. Neither is this all tradition, they say, their very name, whose origin they can not trace, proving their statement. For does not "be" in Persian signify "without" and "leuct," "naked" or "stripped"? These words have drifted mysteriously into their vocabulary, been corrupted, and they have become doubly branded as "Belooches"—people who came into the world without anything "naked," "stripped." The Belooches are firmly persuaded that Europeans have been taught by the Devil how to make gold and how to find it in the ruins of old cities. They are therefore particularly eager to strip any European whom they find on the southern roads of Afghanistan or in their own arid country. And among them that trite saying that there is honor among thieves, does not hold good ; for in traveling together friends and relatives, even, when the time for sleep arrives, will be careful not to cast themselves upon the ground within a hundred feet of one another. When traveling on dromedaries, especially if they are on a foraging expedition, they sit back to back that they may sweep the country in all directions, and as they are so keen of sight few good subjects will escape them.

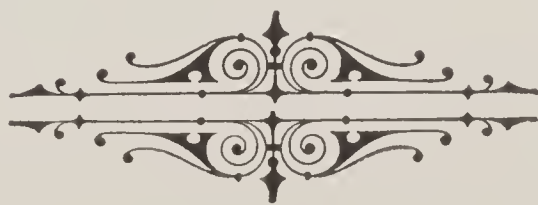
BRAVE SOLDIERS.

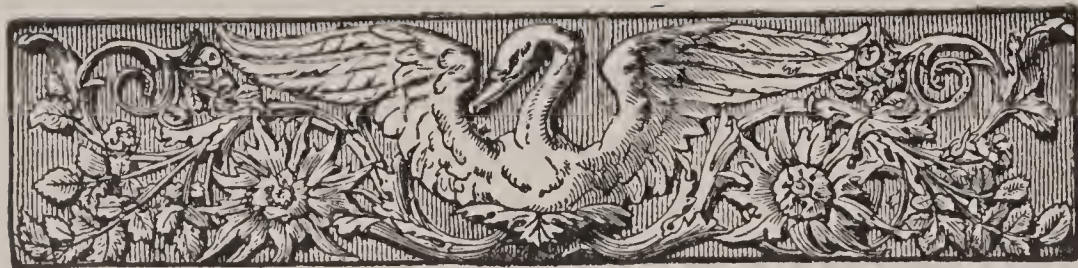
The weapons of the Belooches are the lance, sabre and, occasionally, firearms. They are braggarts of great power, but unlike most of that class back their words with their deeds ; for there are no better soldiers in Asia than they. They are not only brave in the assault, but are firm in withstanding it. When fighting under native leaders they attack in small parties of about a dozen soldiers, who tie their cotton tunics together, and in case one of their number is wounded, those behind untie his tunic, fasten the front file together again and remove the injured to the rear. In their conflicts with the Afghans, British soldiers have had

occasion to test the metal of the Belooches; since their country is on the direct route from India, and Bolan pass in Northwestern Belochistan is the only open gate, of convenience, to Afghanistan. This and the pass of Gundwana are the only doors to both Beloochistan and Afghanistan from the lower Indus.

Upon one occasion the British spent six days in forcing Bolan pass, which is a series of ravines rising gradually for fifty-five miles, the last one being nearly six thousand feet above the level of the sea. Both passes guard the approach to Kelat, the capital—notwithstanding which, the British have several times occupied it.

The capital is a city of 12,000 or 15,000 people, built on a hill and surrounded by high mud walls. Spears, swords and muskets are the chief manufactures, its trade and that of the country in general being monopolized by Afghan merchants. The Khan of Kelat rules the city and the province, and is usually acknowledged as the leader of the Belooches in time of war. He is a mere feudal chief when lance, sabre and gun are put away, his authority beyond Kelat extending only to his personal retainers. Neither Belooche nor Afghan, with all their intrepidity, will be a serious obstacle to either England or Russia, until some Khan arises who is an organizer, a tyrant, a general and a diplomat.





THE HINDUS.



THE claim is made, based principally upon physical characteristics, that the Hindu, or native of Hither India, is an amalgamation of the Mongol and the Aryan. On the other hand those who place paradise and a submerged birth-place of races in the Indian Ocean start a great emigration from the southwest, rolling through Ceylon and Southern Hindustan and leaving in its track the Dravidas, or aborigines; the Aryan stock spreading northwest from the Himalaya Mountains. But whether the Aryans came down from the north, mixing with such of the natives as they could and driving the balance into the jungles, or whether they came up from the south, to found a civilization on the shores of the Indian Ocean and the Mediterranean Sea, certain it is that in the regular features, the brunette skin, the black hair, the long head and oval face of the Hindu stands confessed the Indo-European.

The aboriginal tribes number about twenty million people and exist in the mountainous districts, in jungles or the outskirts of towns. Although they differ from the refined people of the higher castes, in physiognomy and cranial development they are quite distinct from the Indo-Chinese Mongolian. In their dispositions they are his antipode. British influence has somewhat subdued their ferocity — put it, perhaps, in irons — but although they have been drafted into the English army they are still the tigers of the jungles, with their claws cut off; and although, they have had Brahmanism, Mohammedanism and Christianity near them for centuries, many of them persistently hide in the wilds of Hindustan and worship the Devil, as they did of old. Their human sacrifices, mostly of captive children, are offered to the malignant deities who alone are supposed to rule the world.

But the Hindu proper, the Aryan-Indian, has not been in hiding, all these generations. He has developed a religious system which once was noble and has spread over the greater portion of Asia, modified by race and geographical peculiarities. He has been a gigantic manufacturer of

rich and delicate fabrics, silver and gold ware, furniture, swords—everything, in fact, wherein could be exercised his artistic taste, his manual skill and his indomitable patience. The hand of the Hindu was as cunning when Imperial Rome purchased the products of its skill as it is to-day. He works with the same rude tools as his father did; they are members of the same caste, and methods and tools are alike handed down from father to son. The Hindu farmer is supposed to be the first to rotate his crops, but the mechanism by which the rotation is accomplished is crude in the extreme. The manure of cattle he will not use upon his land, as it is considered holy, and devoted to religious purposes.



BURGHERS OF CEYLON.

As architects the Hindus have showed great genius; but their temples, distinguished for size and splendor, were built before the Christian era, and the structures erected by the Mohammedan emperors are of the Saracenic style of architecture, and therefore devoid of originality, though finely executed. The natives have constructed immense numbers of reservoirs, massively built of stone, and the princes of former days undertook to put in operation a system of canals. They built a number which fell into disuse and the work has been energetically taken up by the British Government,

both to the end of furnishing the country with irrigating facilities and improving its navigable rivers, the Jumna and the Ganges.

THE SYSTEM OF CASTE.

The entire population of India was originally divided into four great castes. First there was a division which the Aryans made, by which they separated themselves from the Sudras, or aboriginal tribes

which they found occupying the country when they invaded it. Caste, in the Sanskrit, signifies "color," the aborigines being of a darker complexion than the Aryans. The Sudras remained a distinct caste (servants), and there were also the divisions of Brahmans, who were expounders of the Veda, and conducted the sacrifices; the Kshatriyas, warriors and subordinate priests, and the Vaisyas, comprising the peasantry and merchants. These great divisions were subject to further separations into specific trades and professions, and into the unclean castes of the aboriginal population.

Although there is still a system of caste which is all-embracing, through the influence of Western thought the sharp lines of division are being gradually obscured. A man of high caste was formerly justified in slaying one of a lower one, who even touched him accidentally, and the lower castes were so unclean that it was considered both sinful and criminal for a Brahman to instruct them. Far beneath the uncleanliness of the aboriginal castes were those who had lost color in society. Eighty years ago, even, the system was at the height of its glory.

Persons who abandoned the Hindu religion, traveled into foreign countries and ate forbidden food, or food cooked by an inferior caste, a union with women of a lower caste or a foreigner, the non-performance of the minutest religious rites, made the offenders and the offenses things to be spurned and spit upon. To give a few instances: A Brahman of Calcutta was forced by a European to eat flesh and drink spirits, and another ate with a Brahman of a prescribed caste; to get back into good standing they were obliged to pay thousands of dollars to their brethren. A number of Brahmans, who secretly performed the funeral rites over the body of a lady who had lost caste by associating with Mohammedans, were themselves excommunicated when their offense was discovered. In vain they applied for re-instatement, and at last, in despair, one of their number tied himself to a jar of water and drowned himself in the Ganges. Three brothers lost caste through the indiscretion of their mother; one poisoned himself and the other two fled the country. A Brahman, in a moment of rashness, married a washerwoman's daughter.



WATER CARRIER.

His act was discovered, he sold his property, fled to another city and his wife became a maniac. A Mussulman nobleman seized the daughters of some Brahmans. They complained to the judge, but were irreclaimably disgraced, and poisoned themselves.

The outcasts of Hindu society are therefore forced to form a class of their own. Those who are cast out of the lower ranks are put to the

most menial tasks. All over Hindustan are found a people who are sprung from a mixture of castes, from the marriage of a sudra, or servant, with a Brahman woman. Their occupations are those of the lowest day-laborers. They carry the dead to their graves, and deceased dogs to their last resting-places. They act as public executioners and perform other offices which usually devolve upon slaves or criminals. These outcasts are called Chandalahs, and are described by the sacred books: "The abode of the Chandalahs must be out of town. They must not have the use of entire vessels. Their sole wealth must be dogs and asses. They must wear only old clothes. Their dishes for food must be broken pots, and their ornaments rusty iron.

They must continually roam from



INDIAN TREE HUTS.

place to place. Let food be given to them in potsherds, and not by the hands of the giver, and let them not walk by night in cities and towns."

In Southern India is a body of outcasts, inhabiting the Tamul country, or the land of the Dravidas. The people are called Pariahs, and the name has been applied, collectively, to the thousands of outcasts who still adhere to the country which treats them so cruelly. Formerly the Pariah was obliged to wear a bell, in order that the Brahman might be warned of his approach, and escape from the very contamination of his shadow. So utterly are they detested by Hindu society, that the most disreputable mongrel dogs, roaming about the streets and suburbs, or hunting in packs upon the plains, are called Pariah dogs.

It has been urged that caste was established for the practical good of separating society permanently into trades and professions, that perfection might ultimately be attained. But we have seen how the system has worked in this particular, and it may be added, on the authority of a Hindu author, that "native carpenters, shoemakers, tailors, engravers, lithographers, printers, gold and silversmiths now-a-days turn out articles which in point of workmanship are not very much inferior to those imported from Europe. Of course they are materially indebted to Europeans for this improvement."

Looking at the evil effects of the system from a higher point of view, it is a drag upon charity, mutual love and the true ideas of a religious life; for the strange anomaly exists of being able to wash away the sins of a lifetime by simply washing in the sacred Ganges, and of being savagely cast out of the pale of fellowship, sometimes beyond recall, because of the violation of certain arbitrary rules whose origin is yet in dispute.

Where European influence is paramount, however, especially in Bengal, the system of caste is dying. Superior castes engage in the occupation of the lower; Brahmans hold government offices, act as soldiers, enter the service of Europeans, Mohammedans, and even Sudras; and under the British government, an actual loss of caste can not be punished by disinheritance or a forfeiture of property.

Aside from European influence, two native forces are breaking down this hoary and evil institution. Over fifty years ago a religious sect was formed, composed of Christians of educational institutions, Mohammedans and Brahmans, whose tenets are the fatherly and brotherly love of one God, with Christ as His most holy and spiritual representative, the rejection of miracles, and the abolition of all distinctions of caste and religion as contrary to the broad, human character of their faith. The sect has been established in all the large cities of India.

A nabob, named Peeralee, succeeded in destroying the caste of many noble and rich families of Calcutta, and from them have descended the Peeralees, a people who are scattered over the country. They have risen to power as philanthropists, reformers and patrons of literature, and although still Hindus in religion, they are outcasts from society. Brahman priests administer the religious rites for them, and they have tried to buy their way back to their former caste, but without avail. One of their number started an English paper called the "Reformer," which has done much to hasten the downfall of caste, and the general elevation and refinement of the Hindu community of Calcutta are principally due to them.

A BRAHMAN.

For ages the Brahman upheld his title as "the twice-born," by his religious purity and moral excellence; but from the worship of one God he has degraded himself to the adoration of 330,000,000 of gods and goddesses, and instead of studying how he can develop his spiritual nature that he may impart it to the world, he has become a mercenary, deceitful, scheming worldling and beggar. In short, some irreverent hard-headed statistician has taken the trouble to analyze the criminal records of Bengal, where the Brahmans greatly flourish, and he has found that representatives of this caste in the jails of the province far outnumber those of any other class.

As a relic, however, of something pure and noble, it is of interest to learn how the Brahman is born into the privileges of his order, which consist of being feed, fed and feasted upon every possible occasion and of being accorded all outward honor.



A BRAHMAN AT PRAYER.

The sacred office of priest may be bestowed upon the boy, at from nine to fifteen years of age. Upon the day fixed, if the weather is fair, the candidate for sacerdotal honors, having abstained from the use of fish and oil, shaved his head, bathed his body and donned clothes of red, is furnished with a tall tinsel hat, and appears before the priest. His spiritual superior reads certain incantations, and after worshiping Vishnu, one of the Brahman Trinity—who is represented by the household god

(a small, round stone)—the boy is covered with a cloth to keep him from the contaminating gaze of a non-Brahman; under the protection of the cloth he is invested with the mendicant's staff, the branch of a certain tree, at the top of which is tied a piece of dyed cloth. He afterwards receives the sacred thread of his caste, other incantations follow, the father even taking part, whispering the mysterious words to his son, lest some one of an inferior caste should hear them. Dressed as a beggar, with a staff upon his shoulder and a wallet by his side, the youth solicits

alms of his relatives, who give him a small quantity of rice and some money. Burnt sacrifice is then offered by the father, and other forms are exhausted, after which the youthful aspirant, who has been squatting upon the floor, rises in ecstasy and declares his intention of leading the life of a religious mendicant. But the boyish actor is persuaded to abandon a pretended determination, and which all parties to the comedy know is not sincere, by being reminded that the holy Shashtra inculcates the cultivation of a clean heart and a religious spirit rather than outward humiliation. Casting down his beggar's staff, the boy assumes a thin



CHIEF OF A VILLAGE.

bamboo staff, which he throws over his shoulder as an evidence that he has decided to remain with the world. He is taught to commit certain services, fasts, and for three days is prohibited from seeing the sun or the face of an inferior being. On the morning of the fourth day he goes to the sacred stream of the Ganges, throws the two staves into the water, bathes, repeats his prayers, returns home, and resumes his ordinary occupations.

This is the ceremony which transforms a Hindu into a Brahman; but as the system of caste bars out the majority of natives from being thus "twice born," it is evident that many natives of Hindustan are strict adherents to what has come to be known as Brahmanism without having ever become Brahmans. They are simply Hindus.

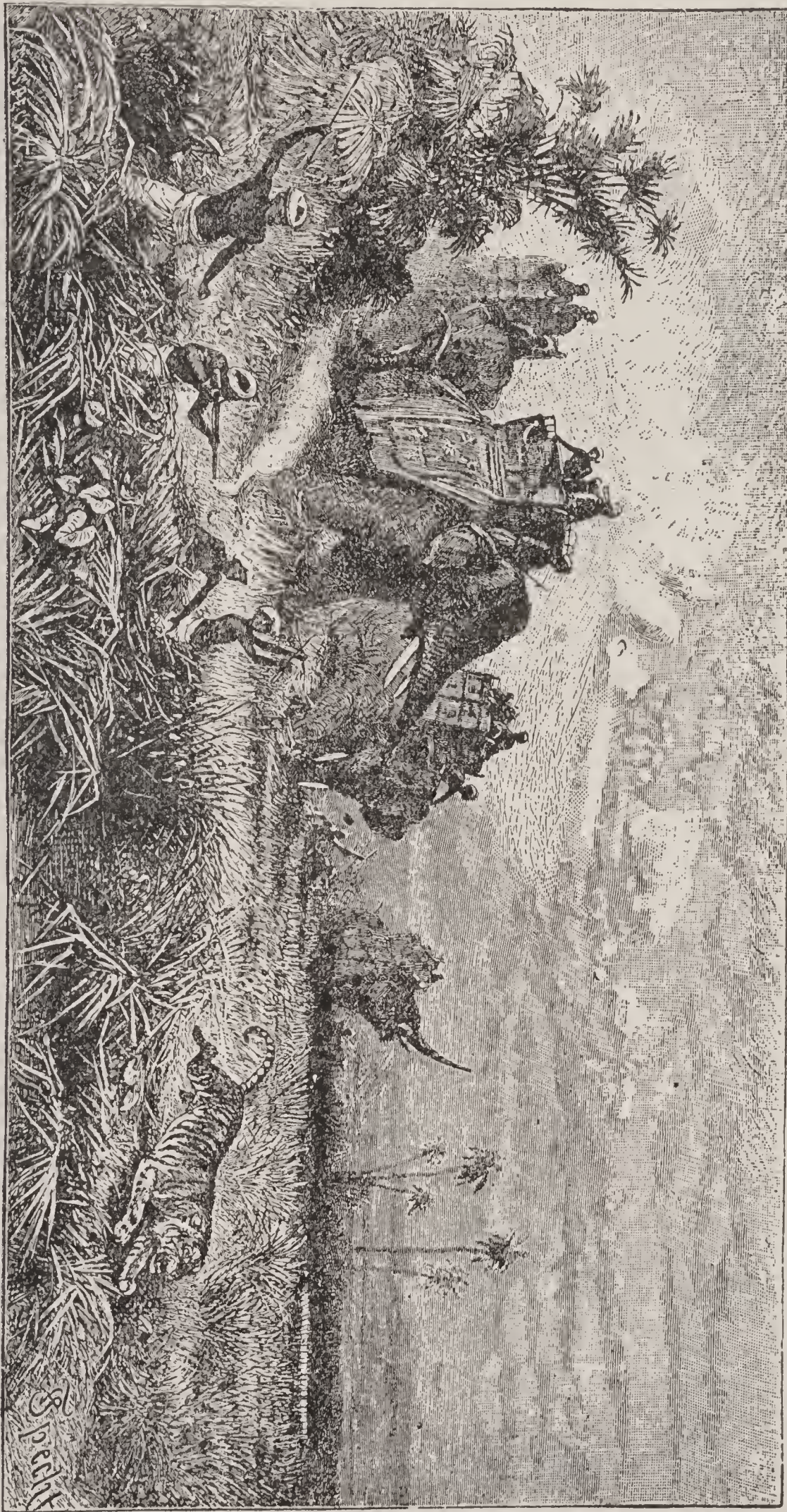
CASTES AND TRIBES.

In the separation of the Hindus into castes, tribal lines have generally been observed. Brahmans, artisans and servants, however, must be distributed throughout society. In some cases whole tribes seem gradually to have changed their occupations, so that the agricultural caste of

to-day may have been originally a military caste, and the greatest pride is taken in tracing the tribal genealogy back to one of the original four great

castes. The tribes which have been fixed upon as the aborigines are the smallest in the population, and usually live among the hills of Central and Southern India. One of the most noteworthy are the Gonds of Central India. They number over 800,000, it is true, but that is small for an Indian tribe. The Gonds are almost diminutive in stature, but are hardy and brave. Near the Hindu boundaries they are agriculturists; in the interior they are wild and savage in their social and religious customs. Universally, the men are great hunters, their peculiar weapon being a small axe, which they throw with such skill and force as to kill both birds

and animals. This they also use to fell trees, which they burn, planting grain in the ashes. The chief hunters of the village also use matchlocks in the place of bow and arrow. The women are drudges, and



A TIGER HUNT.

wives are bought and paid for in money or in services to their parents. The Gonds have intermarried with the Hindu tribes near them, especially with the noble Rajpoots, in which case their physical characteristics are greatly modified. In Southern India are a variety of tribes whose occupancy of the hills antedates history. Some of them have dwindled to a few hundred. They live generally in communities, but one of the more populous tribes dwells in villages, with regular streets. The houses are of stone and mud, thatched, divided into separate apartments, and otherwise above the average hut, but strange to say the doorways are not more than 40 x 25 inches.

A NATIVE HUNT.

In the vast jungles lining the sacred Ganges, especially in the province of Bengal, lie in wait the most destructive to human life of any



WOMEN OF CEYLON.

of the wild beasts—the royal Bengal tiger. In thickly settled districts the rifle has suppressed His Royal Highness, but in many parts of Bengal he still is the terror of the villages, attacking cattle and human beings with equal ardor. At night the villagers protect themselves with noisy drums and with torches; by day they sometimes institute a great hunt, in which the natives for miles around participate, some on foot and others on the backs of elephants.

THE TAMULS.

The chief of the Dravidian races, or aborigines of India, are the Tamils, or Tamuls, inhabiting a country in the southeastern part of Hindustan and portions of Ceylon. They are restless, lithe and dark brown, being the sailors of India, wandering along the coasts seeking employment in English ships. Their language (the “Kuli”) has given a name to Indian laborers as a body. A coolie is known the world

over. The Tamuls are social and energetic, and have not that exclusiveness which is a trait of several minor Dravidian tribes, who will have nothing to do with foreigners but live in walled villages and only intermarry with their own people. The whole group of Dravidas is sometimes called the Tamulian family. The Tamuls number over 10,000,000 souls.

Near them are the Telugus, a populous tribe who are agriculturists, but were formerly of a commercial turn, holding, at one time, several



HOUSE IN CEYLON.

islands in the Indian Archipelago. They are tall, fair and commanding in appearance.

In contrast to them are a hill tribe, in Central India, who, instead of numbering 14,000,000, as do the Telugus, muster not more than 1,400. They are the Kotar, but are models of industry; for not only are they agriculturists, but carpenters, smiths, basket-makers and menders of plows. They, are in fact, a little inclined to be parsimonious, and dead cattle and carrion of every kind are promptly eaten by them.

THE RAJPOOTS.

This tribe claim to be descended from the original Kshatriya caste mentioned by Menu, who were to protect the people and serve as war-

riors, as well as offer sacrifice. The conflict seems to have been severe which established the supremacy of the Brahmans over them ; but while the latter have fallen from their high estate, this remnant of the primitive military caste maintain the ancient dignity. The territory of the Rajpoots is in Northwestern India, and includes fifteen states allied to the British government. Their history is made up of Mohammedan and native invasions which, for centuries, they resisted, but finally to be safe from the encroachments of neighboring states they placed themselves under the protection of Great Britain.

The Rajpoots are not supposed to be pure Hindu, but show such force of character that their people have given chiefs to most of the tribes of Rajpoota. One of their tribes also dwells in Cashmere, and its chief is lord of that important state.

The appearance of the Rajpoot does not belie his commanding character, he being tall, vigorous and athletic. Woman is treated by him with a romantic gallantry which, with his other qualities, stamps him as the Norman of India. The Rajpoot lady is well informed and an illustration of the leaven which is to raise the female condition throughout India.

THE GYPSIES' LAND.

There are no other people in the world who have done so little for it, about whom so many theories have been advanced, as the gypsies. They received their name from the fact that the majority of early investigators settled upon the theory that they were Egyptians ; but they have, by turns, been called Egyptians, Hindus, Nubians, Tartars, Assyrians, Ethiopians, Armenians, Moors and German Jews. The most learned linguists of late years have, however, found in the words and structure of their language evidence which proves, beyond reasonable doubt, that it is a branch of the Sanskrit, corrupted by additions from the vocabularies of the many countries to which they have wandered, and that they are the descendants of some of the lower tribes of Northern Hindustan. The language is necessarily split into a multitude of dialects, but there are certain forms common to all, and it contains such evident mixtures from the Persian and Greek that the course of their first emigration has been traced. Persian and Arabian authorities identify them with a tribe of Northern Hindustan, 10,000 of whom were invited into Persia to satisfy the passion for music which is so marked in that country ; this was about 400 A. D. Wave after wave followed the first and the wanderers soon passed from Asia Minor into Europe, besides spreading into other parts of the continent and Africa. They refrain from eating certain

animals and are believers in transmigration of the soul; but, if necessary to their well-being, they conform to the religion of the country in which they live.

Notwithstanding the ease with which they adapted themselves to the views of others, on account of their modes of life and their mysterious callings they were from the first a proscribed race. Both Saracens and Tartars drove them out of Asia, and they were shrewd enough to pose as persecuted Christians, when from the twelfth to the fifteenth centuries they made their appearance in hordes of thou-

sands each, and begged, thieved and humbugged their way into Greece, Russia, Austria, Switzerland, Italy, Germany, Scandinavia, England, France and Spain. It seems to have been during this period that they so effectually aroused the curiosity of the civ-

lized world as to their identity and real character. The whole race which had wormed itself into the most obscure cranny of Europe succeeded in advertising itself and its magic arts in a way which might make an enterprising merchant blush for shame. They

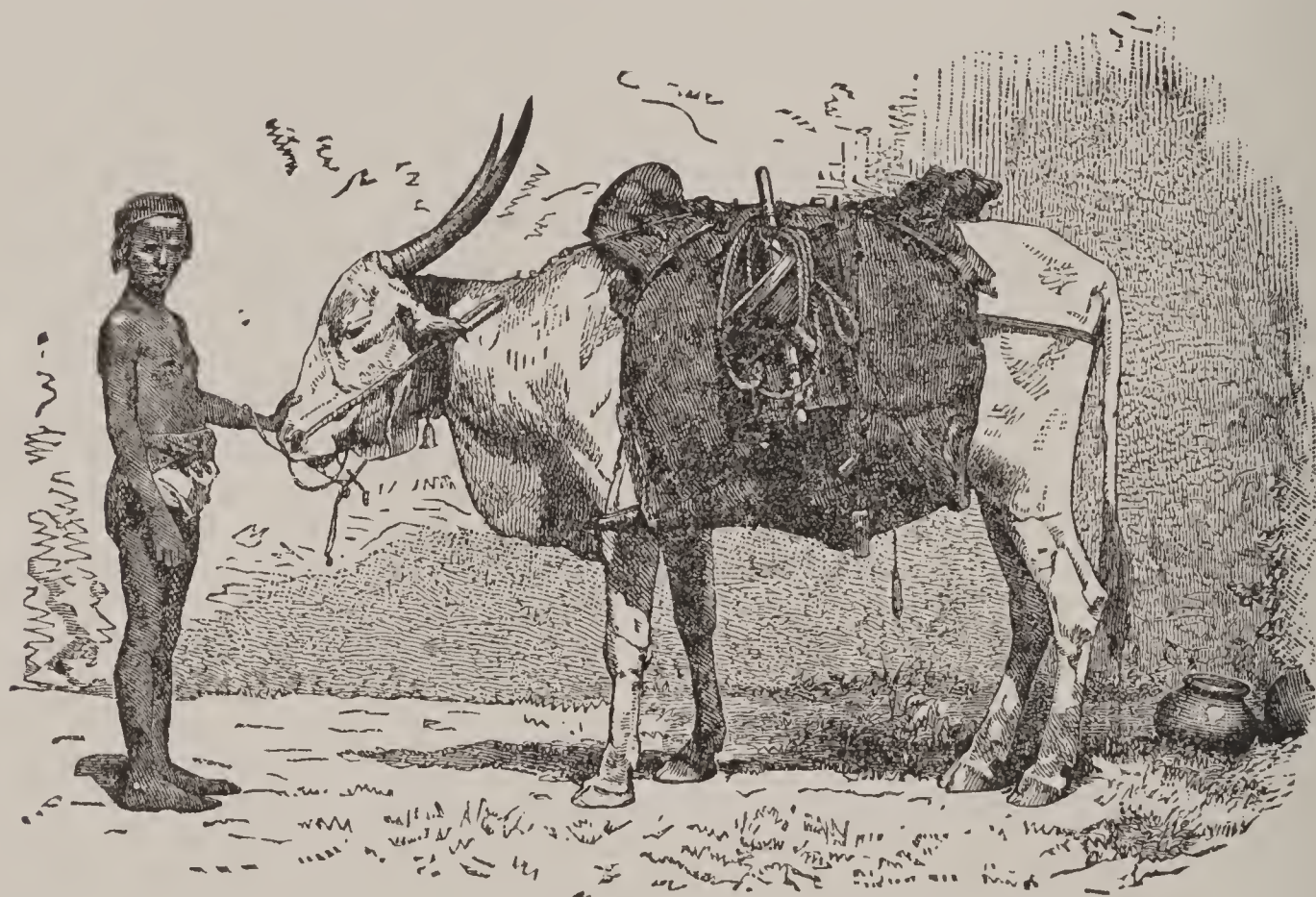


HINDU GYPSIES.

had been conquered in Egypt and forced to renounce Christianity. They had been reconquered by the Christians, and were now doing penance by their wanderings for having abandoned the true faith. Earlier still their forefathers had ill-treated Joseph and Mary, and they were all penitent, sorrowing, wandering Jews.

Finally the ignorance and superstition of the middle ages conspired against these dealers in the black arts, who had so thoroughly adver-

tised themselves, and further interest in them for several centuries was swallowed up in an all-absorbing passion to crush them out of existence. An illustration of the severity of the laws enacted against them is that which remained in force in Germany down to the 18th century, providing that every gypsy more than eighteen years of age found in the kingdom should be hanged. Later they were more humanely treated, Maria Theresa, of Austria, being specially active in efforts to improve their condition. Steps were taken to educate their children and inducements were offered for them to cultivate the soil. They settled in large numbers in the villages of Hungary and Transylvania, special streets being laid out for them and buildings erected. But these attempts to



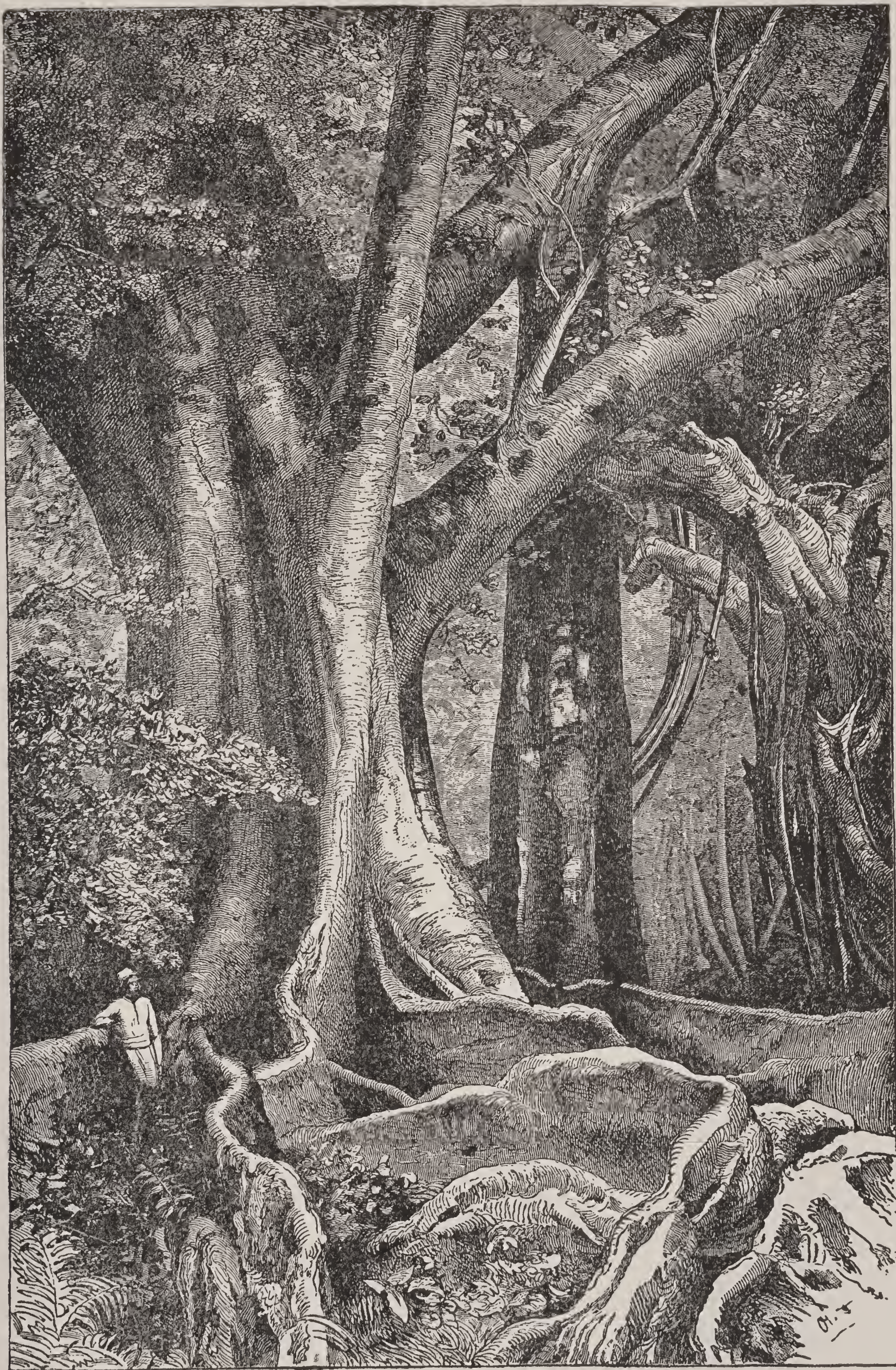
A BAGGAGE ANIMAL.

plant them in the soil, or bind them to any settled ways of life, proved generally abortive, as they always have done. In a more literal sense than of any other people it may be said that they are wanderers upon the face of the earth.

In Europe, Asia, Africa, America and in the islands of every sea, they show their dark soft skin, large brilliant eyes, exquisitely shaped mouths, cherry lips, snow-white teeth, and elegant forms so picturesquely draped, being pronounced by critics to be among the fairest physical specimens of humanity which were ever created. If their morals were as perfect as their bodies, it were well that they thus displayed themselves to the world.

OTHER GREAT TRIBES.

The Cashmere, of Northwestern India, are claimed by many to be



A BANYAN FOREST.

the purest specimens of the ancient Hindus. They are tall, vigorous and industrious, the women being famed for their fine complexions and beauty. Their kingdom of Cashmere is enclosed by mountains, the valleys of which are wonderfully fertile. Rice is the common food of the inhabitants, and the lakes yield thousands of tons of a water-nut which may be ground into a flour, cooked or eaten raw.

The valley of Cashmere is a picture for an artist, with its little villages, all containing groves of poplars planted centuries ago by Mogul Conquerors, and its thousands of cattle, sheep and goats grazing on the hill-sides and fertile plains; and near its center the city of Cashmere, lying for four miles on both sides of a tributary of the Indus, bound together with numerous canals and called the Venice of Asia. The city contains a gigantic Mohammedan mosque in which 60,000 people can worship and near it is a charming lake, with floating islands, surrounded by beautiful scenery and the gorgeous palaces of former Mogul emperors. This is the locality which Moore selected for the closing scene of *Lalla Rookh*. Cashmere is the center of the shawl industry and quite a commercial point. The kingdom is a portion of the territory which the Sikhs transferred to Great Britain, but was sold by the latter to a rajah, and is independent.

The Mahrattas for a century were the most powerful of the Hindu tribes, being for many years in possession of Delhi, the center of the Mohammedan power and capital of the Mogul empire. Their states which were finally united stretched quite across Hindustan, but after their defeat by the Afghans in 1761, they commenced to decline in power. A long war with England completed their subjugation as a military power, although they are still turbulent and predatory, and remarkable horsemen. They are scattered over portions of Central and Western India.

THE CEYLONESE.

Their island is chiefly noted for its natural scenery and for the stupendous ruins of a Buddhist civilization, which are buried in the depths of its dense forests. The primitive inhabitants are the Vaddahs, a tribe of outcasts who live in the caves and jungles of Eastern Ceylon or in mud huts near European settlements. A few words constitute their language; they have not even a mythology, eat lizards and monkeys, and seem irreclaimable.

The Singhalese are supposed to have emigrated from the valleys of the Ganges about the middle of the sixth century, and either brought Buddhism with them or were converted through the personal teachings

of its great master. They founded a monarchy, and were in continual warfare with the Tamuls, or Dravidas of Southern Hindustan, whose kings often ruled the island and introduced the worship of Hindu deities into Buddhist temples. The Buddhism of Ceylon has, therefore, been greatly corrupted, notwithstanding the existence of its many sacred shrines to which thousands of pilgrims repair. Upon the summit of Adam's Peak will be shown the imprint of Buddha's sacred foot. His



BAS RELIEF FROM AN INDIAN TEMPLE.

tooth is presented in an elegant shrine. In the north of the island was the ancient capital of Ceylon, and its mighty ruins indicate what must have been the power of the Singhalese, after they had obtained supremacy over the Tamuls and established Buddhism as the national faith. The most remarkable of these remains is a vast rockhewn-temple, at the right of its entrance being a reclining figure of Gautama (Buddha), forty-five feet in length. The mere ruins of a bell-shaped temple, or dagoba, tower to a height of 250 feet, with a diameter of 360, and, from base to pinnacle, the monument is covered with gigantic trees. At another point is the sacred Bo tree (whose pedigree has been traced to 288 B. C.), and scattered over the island are colossal reservoirs and tanks which were parts of a general system of irrigation. The Singhalese are yet the most numerous of the natives,

being devoted to that corrupted Buddhism which the Burmese are seeking to bring back to the original purity.

RELIGIONS OF INDIA.

The trinity of Brahmanism consists of Brahma as Creator, Vishnu as Preserver, and Siva as Destroyer. They are priestly developments, having no existence in the Vedas, the collection of hymns which formed the basis of the early Hindu religion.

Brahma was originally the Eternal Essence of things; something to be contemplated, immaterial and invisible. After the Vedas came the Brahmanas, an expansion of some portions of the first religious

books, by which the priests were set aside from the world as holy and divine, and Hindu society divided into castes.

Prayer had ever been the all-important power, and without it the gods who are created in the Vedas could not rule the world. Brahmanaspati was the god of prayer, and therefore became the great god, his priests, the Brahmans, being little below him. There is a Vishnu in the Vedas, but he is rarely mentioned, and is named as a minor sun god. But he has been developed into the creator of the earth and the preserver of its unbroken order. Siva is god of the destructive forces, and has his minor gods. His forerunner in the Vedas is supposed to be Indro, the god of storms. Siva, however, was actually adopted from the mythology of the Dravidas, who were thus bound closer to Brahmanism.

The very creation of the trinity of Brahmanism is ascribed to the opponents of Buddhism, who wished thereby to unite all the elements of the Aryan and the aboriginal population which were opposed to the new doctrine. A symbol, so to speak, was then formed, represented by the image of a body with three heads cut out of a single block of stone.

The separate images of the gods which form the trinity seem to vary. Brahma is represented with several heads, each one of which is crowned.

Siva is usually four-handed, and has three eyes, one in the middle of his forehead. In one hand is a trident, in another a sling, while his other hands are either empty or contain an antelope and a flame of fire. Around his neck is a necklace of skulls, and on his head is a cap of elephant or tiger skin. In different images, Siva's hands vary from four to thirty-two.

Vishnu is generally represented as attended by an eagle, and having four hands and a number of heads, emblematic of his omniscience and omnipresence.

One of the Vedic hymns makes the creation of the world to consist of three acts—first, love which was born of religious meditation; second, the impulse which love gave to the creative element, fire; and third, the act of creation. Manu, the first ancestor of mankind, was the father of the Aryans; and this fact gave rise, later, to their separation from the darker tribes, and the establishment of the first system of caste. Vishnu assigned Manu to the earth, and the latter was the author of the most famous of the social and public laws of the Hindus.

The only trinity which is authorized by the Vedas is that of “om”—a mysterious syllable which in the Sanskrit is formed with three letters; three letters and one sound—this is the real trinity of the ancient Hindu religion. One of its religious text books is entirely



SCENE IN CEYLON.

devoted to showing how "om" is immortal. Among its most lucid passages are these: "Om is immortal. Its unfolding is this universe, is all that was, is, and shall be. Indeed, all is the word om; and if there is anything outside of these three manifestations, it is also om. For this all is Brahma; this soul is Brahma."

Fire, as has been seen, is pronounced a divine and creative element; hence it is Agni, the god of fire, who burns the body that he may recreate a celestial form which he allows another god to endow with immortality.

The goddess Doorga, wife of Siva, is the Minerva of the Hindus, and even of greater power than she, for Brahma, Vishnu and Siva are all said to have propitiated her, and she was the terror of the other gods. Her image represents her with three eyes and ten arms, in the act of piercing a giant with a spear and with the fangs of a huge serpent which she grasps by the tail. Her other hands are filled with weapons of war. In honor of this monster is held the greatest of the Hindu festivals, commemorative of the day on which a great king of India, now deified, marched against a prince of Ceylon who had stolen his perfect wife. Other festivals are celebrated in honor of the goddess, but this is the greatest of all, because superstition and national pride join hands to give it *éclat*.

Sudra, the king of heaven holds the first place among the inferior deities, his position being maintained only by constantly warring against the giants of India. He may be ejected by a Brahman. Tama, the holy king, judges the dead, he being a hideous green man in red garments who holds court in the mountains. The rivers of India are divinities, particularly the Ganges, which descends from heaven, and whose waters purify sin.

Krishna was one of Vishnu's incarnations. Another of Krishna's titles is Jagannatha, or lord of the world. To him is dedicated a great temple, that of Jagannatha, or Juggernaut. The town situated in Bengal is called by the same name. But the great car of Juggernaut, forty-three feet high, with its sixteen ponderous wheels, no longer crushes any human victims. The temple, however, is still the most holy of the shrines of Hindustan, and is visited annually by 1,000,000 pilgrims.

So, through the centuries, the gods went on multiplying. Every physical principle and force of the earth had one, and to cover the infinity of the heavens hundreds of thousands, — yea, millions — of gods, were created, although not called by name.

INFLUENCE OF BUDDHISM.

Although Buddhism has been all but confined to Ceylon, "The Divine Island," which tradition assigns as the scene of many of Buddha's

priestly labors, it threatened, at one time, to supplant Brahmanism, and has in spite of its persecutions, had much influence upon Brahmanism, and has spread over the vast empires to the east. Buddhism abolished caste as a religious institution and carried its religion to all people. Purity of conduct was inculcated — “to eschew everything bad, to perform everything good, to tame one’s thoughts.” All sacrifices were rejected. Nature was an illusion. The final object is Nirvana, the deliverance of the soul from all pain and the body from all passions by right view, right sense, right speech, right action, right position, right energy, right memory and right meditation. Buddhism left to Brahmanism the doctrine of the incarnation of the gods, which has been, for ages, an important feature of the Hindu religion. This incarnation is called by the Brahmans an Avatar, Vishnu having been especially favored in this respect. He is said to have passed through seven different incarnations, in all of which he destroyed the enemies of the human race.

A MOHAMMEDAN.

An Indian Mohammedan does not essentially differ from that of Turkey, being principally distinguished from a Hindu for his restlessness under restraint of British rule. He is proud and arrogant, remembering when he was the conqueror of India and occupied the magnificent city of Delhi, as the capital of his great empire. This he still calls the city of the King of the World, in remembrance of one of the most powerful Mogul emperors of India. He looks upon the great mosque, built by another emperor, who quelled both Persians and Afghans and further solidified the cause of Mohammedanism, and then he scowls upon the Englishman.

In Mohammedan eyes this mosque is one of the wonders of the world. It stands on a rocky height near the center of the city, being built on a paved platform. The mosque is approached by broad stone steps, is lined and faced with white marble, surmounted by three domes of the same material, striped with black, and having at each end of the front a high minaret. Scattered through and around the city are more than forty other mosques and tombs of the emperors and Mussulman saints.

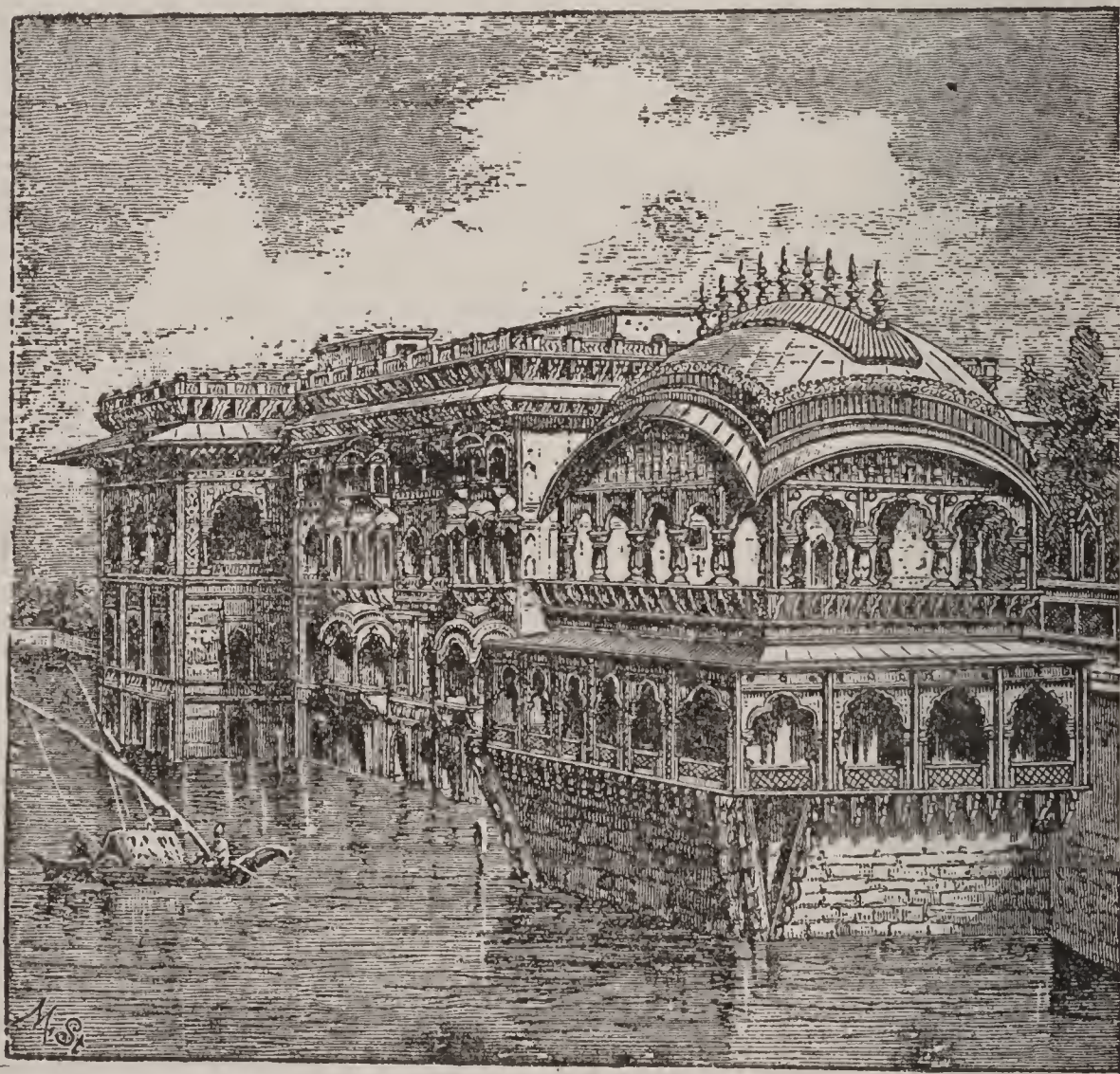
In the center of the Northwestern Provinces of British India is the province and city of Agra, once the capital of the Mogul Empire. Its ancient walls embraced an area of nearly twice that of the modern city. Within the English fort, which limits the latter, is the palace of a former Great Mogul, and a pearl mosque, while near the Jumna River, a short

distance east, is the mausoleum erected for himself and wife upon which 20,000 men were employed for twenty-two years. It is built in the form of an irregular octagon, is of white marble, and so lavishly decorated that the whole of the Koran is said to be written in precious stones on the interior walls. The tomb of another Mogul emperor is six miles from the city; so that Agra is almost as much a lasting humiliation to the Mohammedan as Delhi itself. The Hindus greatly predominate, and venerate the city as the scene of one of Vishnu's incarnations.

THE FAKIR.

The Fakir of India is a re-appearance of the Dervish of Turkey, Persia and Arabia. It is an Arabian word, and this mendicant monk is much more of a Mohammedan than a Hindu. Mendicancy, with the accompaniment of personal degradation, is no part of Brahmanism

There seems, however, to be a certain class of Fakirs, who are partial subscribers to Brahmanism, and who believe that, by great austerity, complete isolation and intense meditation, they may even obtain power over the invisible world; stories are related of mortals who have thus expelled divinities from the very heavens. Some hide themselves in the woods, allowing



ROYAL PALACE AT AGRA.

their hair and nails to grow, and their bodies to become covered with filth until they are more repulsive than wild beasts. Others remain with their arms raised above their heads, or their bodies bent double, until they assume these positions permanently; or they go naked, sleeping upon the ground without shelter of any kind, never kindling a fire, but using the excretions of cattle for fuel, considering

this a holy act, since the cow is one of India's sacred animals. Another form of penance is to lay fire upon the scalp and allow it to burn to the bone ; to tie the wrists to the ankles, cover the body with filth, and then roll along, from village to village, begging and giving advice to the awe-stricken. Those who believe in a more passive kind of self-torture have been known to bury themselves in the ground and take their food and water through narrow tubes, for unmentionable periods.

The primary requisite in a Fakir is, of course, abject poverty, and some of those who travel over the country wear robes rent into tatters, such as the Mussulmans fondly believe were worn by the prophets of old. They often carry a cudgel, a battle axe or a spear, on which are hung rags of various colors ; but it is said that these weapons are put to more wicked uses when the bearers meet travelers upon a lonely highway. In the towns, they appear as religious teachers. The Fakir, who has a long chain attached to one leg, which he clanks as he prays, becomes a superior being before whom the superstitious Indians grovel and tremble, and to whom they come to be cured of their diseases.

A PARSEE.

In Hindustan his home is Bombay, the western capital of British India. In Persia, the native land of Zoroaster, whose follower he is, he is oppressed and degraded by the Mohammedans as a "guebre," or infidel. There, also, he is wedded to the worship of fire, and has lost sight of its symbolic character. This is so to a great extent in Hindustan, temples being built over subterranean fires and sacred flames, which Zoroaster is said to have brought from heaven. Priests tend the fire on altars, chanting hymns and burning incense. But the Parsee of India is not content to rest here, and a great effort is being made to restore the religion to its original purity ; to follow the simple faith of the Persian prophet to this end :—that the two principles of good and evil animate the universe, and are found in every created thing ; that the good is eternal and will prevail over the evil, and that God has existed from all eternity.

From Bombay as a center the sect is increasing quite rapidly. Next to the Europeans, also, the Parsees have built not only some of the largest vessels in the service of the East India Company, but have even constructed frigates and men-of-war. But, although commercially, politically, intellectually and socially they take rank with the Europeans, and are adopting many Western customs, they have not yet abandoned their peculiar way of treating the dead. On the summit of Malabar Hill, the most fashionable suburb of the city, is the Parsee cemetery, walled and guarded. It contains five round towers, each about sixty feet in diameter and fifty feet in height and surmounted by a large grate. The

A SIKH.

bodies of the newly dead are placed upon these towers, and when the vultures have removed the flesh from the skeletons the bones fall through the grate into the inclosure beneath.

Between the Indus and the Ganges, in Northwestern India, are a race of people called the Jats, who are supposed to be of a northern origin, either descendants of the Scythians or Huns. They are of the agricultural caste, are tall and robust, with clear-cut features, and the finest specimens of physical manhood in India. Besides leading in husbandry, their history has shown that they are second to no tribe as brave warriors.

A Sikh is a Jat who has adopted the best portions of Mohammedanism and Brahmanism. The founder of the sect was of the warrior caste, who in his youth had been educated as a Hindu and afterwards was adopted by a Mohammedan dervish. He therefore imbibed the principles of both religions, and when he came to promulgate his own doctrines, toleration and the brotherhood of man were naturally its leading tenets. Those whom he drew to his religious standard were called simply "Sikhs," or "disciples." His successors as heads of the sect were able and bold, and were looked upon as the arch enemies of both Mohammedanism and Brahmanism. One of them was tortured and put to death by the Mussulman government.

Then commenced a fierce war against the Mohammedans. The Sikhs were driven into the mountains of the Northern Punjaub where they formed a state of a decidedly democratic turn. All caste was abolished. The Sikhs, irrespective of social standing, wore a blue dress. Every man was a soldier and constantly carried his steel blade. The contest against the Mohammedans was renewed, periodically, and the Sikhs became so powerful that the Shah took the field against them personally, and almost annihilated them. This was after they had fought the fight for conscience' sake, for two centuries. But fifty years thereafter (1764) they had so recovered as to be able to drive the Afghans from the Punjaub, and for seventy-five years more existed as petty states and as one powerful kingdom, known as Lahore. The English subdued them, and they remained faithful to their conquerors during the Sepoy rebellion. A few states continue to be independent, situated in South-eastern Punjaub.

THE HINDU FAMILY.

As to the duties of the male and female heads of a Hindu household they do not essentially differ from those of the American husband and wife. From all accounts the women are usually models of economical management and the men are careful to lay in a month's supply of

provisions at a time. In the upper and central provinces it is customary, at harvest, to buy a year's supply.

Little Hindu children with their light brown skins, dark eyes and hair, aquiline noses, high foreheads and intelligent faces are sheltered, loved and educated with true devotion; to be without children is counted not only a misfortune, but a sin for which religious atonements are required. It is in the painful seclusion which the Hindu women suffer and in their separation from their older sons and their husbands that the difference between Eastern and Western households is mostly observed.

The houses are so constructed that the court-yard is always reached

through a tortuous passage way which is closed by a low door. There is an outer and an inner apartment, below. The rooms above are reached by small contracted staircases.

Not satisfied with shutting them out from fresh air and sunshine, when meal time comes custom requires that the women shall eat separately from the men. In the morning the children are served first, that they may go to school. Then the adult male members are favored, the mother and wife squatting with them on a bit of carpet. She sees that everybody is properly waited upon by the servants, and although she participates in the conversation she can not eat. The cooking is generally left to Brahman servants, but



CLOTH VENDERS.

it is not uncommon for wealthy Hindu ladies to take a pride in preparing the evening meal of their sons and husbands.

The Hindu woman is separated from her husband's elder brothers as by walls of adamant. She can not speak to her husband, or lift her veil, in the presence of her mother-in-law. In a word she is neither to be seen nor heard when elder members of the family are around.

After the family have separated she changes her clothes and retires

to a room in which is the tutelar god, usually an image of Krishna made of stone and metal, placed on a gold or silver throne, upon which are a silver umbrella and household utensils dedicated to it. She prostrates herself, invokes its blessing and takes her breakfast, which like all other meals is simple, consisting principally of vegetables, fish and milk; then she enjoys a nap, chewing afterwards a mouthful of betel to color and strengthen her teeth. After she has changed her garments for secular robes she bathes, as a religious duty. If she is poor and lives near the Ganges, she goes to the sacred stream, and, as the sun rises and sets, washes her body and clothes at its banks. In the upper provinces, at all seasons of the year, hundreds of women can be seen daily walking toward its waters, with baskets of flowers upon their heads, chanting in chorus the praises of the sacred river of India. In the Hindu household, also, ladies are not permitted to participate in domestic occupations unless they bathe their bodies and change their garments, morning and afternoon.

Morning and evening, also, the priest visits the house to worship its god, bless the members of the family and carry away the offerings of rice, fruits, sweetmeats and milk. For the support of the household god the Hindu sometimes sets apart an endowment fund of landed property.

A SON'S BIRTH.

The birth of a male child is announced by the sounding of a conch or large shell, and when the mother hears the welcome note she is convinced that she has been under the kind charge of the goddess Shashthi, who has charge of children. Her heart sings for joy; for she knows that a male child will be welcomed by her husband; while, if the shell is mute, she raves in a double agony, for a little daughter is at first an interloper of the Hindu world. "The family barber bears the happy tidings of a son's birth to all the nearest relatives, and he is rewarded with presents of money and clothes. Oil, sweetmeats, fishes and curdled milk are presented to the relatives and neighbors, who, in return offer their congratulations. A rich Hindu, though he study practical domestic economy very carefully is, however, apt to loosen his purse string at the birth of a son and heir. The mother forgetting her trouble and agony, implores Bidhata (the god of fate) for the longevity of the child."

The goddess Shashthi is, on the sixth day after the great event, worshiped in front of the room where the child was born, the officiating priest making offerings of food and clothes. There are deposited in the mother's room a palm leaf, a pen and ink and a serpent's skin; the articles being to aid the god of fate in writing on the forehead of the child

its future destiny. On the eighth day, the children of the house and neighborhood, after being feasted, repair to the door of the room, beating upon a fan with small sticks, asking, "How is the child doing?" and shouting, upon a favorable reply being given, "Let it rest in peace on the lap of its mother."

The boy has in the meantime been blessed by his father and relatives, gold coins (for good fortune) have been forced into his baby hands, and he has been visited by the family astrologer, who has noted the day, the hour and the minute of his birth and cast his horoscope. He may be named after a god, which is common. If the child is a daughter, on the other hand, she may go through life, eventually loved and petted, but burdened with such a name as Ghyrna (despised). The ceremony of christening occurs when the child is six months old, upon which occasion it is fed with a little boiled rice which has been sanctified; the baby being shaved, clad in a silk garment and adorned with gold ornaments.

HE GOES TO SCHOOL.

The boy grows like other babies, and besides the care he receives from his parents may likewise be protected by a metal charm, which is strung upon a string tied around his loins. At the age of five, if the astrologer pronounces the day propitious, the youngster is bathed, put in a new garment, and taken to the image of the goddess of learning, where the priest is again found waiting to intercede for him and bear away the offerings, as well as his own gift. He is then introduced to the master of the infant school, where he writes his letters upon the ground (five at a time) with a soft stone. As he advances, he writes upon palm leaves, slate and paper, with a wooden pen and ink, and each step is marked by a gift of food, clothes and money made by his parents to the master, the regular fee being from one penny to three pence a month. Reading and a little arithmetic are also taught.

To ensure an early attendance a master resorts to the practice of giving the first comer one rap with a cane, the second two, the third three, and the last boy, or a truant, is made to stand on one leg and hold out a brick in his right hand until he is completely exhausted. Another native mode of punishment is to apply the leaves of a stinging plant to the back of the naughty boy.

When the boy is six years old, if his parents have become imbued with Western ideas and they can afford it, he is sent to one of the public schools of Calcutta, where he receives an education in both his own and the English language, and may eventually undergo a university training. But social and family duties may call him into other fields.

THE GIRL'S EDUCATION.

The education of the girl as a wife commences when she is little more than a baby. When she is five years old she is not brought before the goddess of learning, but before the goddess Doorga. This divinity, under the instruction of some elderly woman, the little girl represents by two tiny images of clay, which she makes and sprinkles with water from the Ganges, repeating as the drops fall, "All homage to Siva", this being the name of Doorga's model husband, whom she worshipped before and after marriage. The innocent child is then required to offer flowers and leaves to the goddess, and flowers and sandal paste to Siva, to the god and husband. To a supposed question from the god as to her wishes, the baby replies that she desires the prince of the kingdom for her husband; that she may be beautiful and virtuous and the mother of "seven wise and virtuous sons and two handsome daughters", that she may have good daughters-in-law and sons-in-law and a well-filled granary and farm-yard; that her dear ones may enjoy long life and prosperity and that she may eventually die on the banks of the sacred Ganges.

Within the next few months the Hindu maiden makes various vows or "bratas," all accompanied by painting upon the floor with rice paste the images of gods, men, ornaments of gold and precious stones, houses and granaries, her prayer being for an affectionate husband, and only one. Her last performance (still a child of five years), after invoking a blessing from above, is to curse her possible rival of bed and board. The rival wife is called a "sateen," and she is to become "a slave," be exposed to infamy, have "her head devoured," and die—if she ever live; but her prayer is to "never be cursed with a 'sateen'" — this is the life-long prayer of a Hindu female from babyhood to old age.

MARRIAGE CEREMONIES.

The girls are married at from eight to thirteen years of age — in the opinion of the Hindus, the earlier the better. At the age of seventeen or eighteen the boy is a subject for matrimony. Sometimes the children are pledged to each other in infancy, or the marriage may be arranged by professionals, called "ghatucks."

The strongest point in favor of the youth, now-a-days, supposing that his social standing is good, is that he has passed successfully all the examinations of the university and has been honored with a degree. The parents of such a boy demand of the parents of the girl that they shall be guaranteed a long list of gold ornaments, which constitute the

wealth of the bride. The expense to the maiden's parents, who are determined to marry their daughter, is increased to almost a ruinous extent by many feasts both before and after marriage; it is estimated that a tolerably respectable marriage will cost at least \$1,000. The preliminaries having been arranged, the youth is examined in the presence of his future father-in-law and a university graduate as to his literary acquirements, and the girl is put through a course of questioning by relatives of the boy's family, after which, if all is well, a written agreement is drawn up, written by a Brahman on Bengallee paper with Bengallee pen and ink. This makes the document sacred and binding; it must also consist of an odd number of lines.

When the contract is signed and ratified, the females of the party sound two conch shells—one for the bridegroom and another for the bride. Subsequently the boy puts on a red bordered cloth, stands on a "grindstone surrounded by four plantain trees, while five women (one must be of the Brahman caste) whose husbands are alive, go around him five or seven times (an odd number is lucky), anoint his body with turmeric, and touch his forehead at one and the same time with holy water, betel nuts, rice paste, and twenty other little articles." A bit of the turmeric paste with which he has been anointed is sent by the family barber to the bride in a silver cup, and her body is also anointed with it. A long and ridiculous series of feasts and formalities precede the celebration of the nuptials in the chamber of worship of the bride's house.

The priest first ties around the bridegroom's fingers fourteen blades of grass, seven for each hand, pouring a little holy Ganges water into his right; this hand he holds while the father-in-law repeats an incantation. Rice, flowers, grass, water and sour milk, with prayers intermixed, are showered upon the young man (figuratively speaking), and he is finally directed to put his hand into the copper pan of holy water which stands before the priest. Having done so, the priest places the hand of the bride on that of the bridegroom, and ties them together with a garland of flowers. The father-in-law gives his daughter away, naming, as he does so, the fine clothes and jewels which she wears. The bridegroom says: "I have received her"; after which the father-in-law unties the hands of the couple, pours holy water upon their heads and blesses them.

The bride is all this time closely veiled, and has, in fact, never been seen by the bridegroom; but now a silken cloth is thrown over their heads and, underneath it, they are asked to look at each other. Parched rice and grass are then offered to Brahma, and a small piece of cloth decorated with betel nuts, is tied to the scarf of the bridegroom and the

silken garment of the bride — symbolic of a perpetual union. It would be tiresome to enumerate the successive steps which the young couple take before they are formally wedded, consisting of religious rites, feasts, practical jokes played upon them, little ceremonials calculated to bring them joy and allay their bashfulness, as well as actions on the part of the females which should not be described.

FEMALE EDUCATION.

The great obstacle in the way of elevating Hindu women, and thereby society, is the custom of withdrawing them not only from the world when they are married, but from all educational influences. In those parts of the country which have never been under the dominion of Mohammedan conquerors, this fact is not so evident. But they established themselves, and their peculiar ideas of preserving the virtue of woman, throughout the plains of the holy Ganges, from which they spread, more or less, over the whole country. Before their advent, education was prevalent to a considerable extent among women.

Even in our days among the great tribes of the Punjaub and Rajpootana, in the northwest, as well as among the Mahrattas, of the southwest, who are noted for their strength, intellectually and bodily, there are not a few accomplished and scholarly women. Formerly every respectable female of Rajpootana was instructed to read and write. One of the latter people, an excellent Sanskrit scholar, lately visited Calcutta, the center of modern education, and astonished all by her wonderful acquirements. And even in the Bengal districts, which are particularly Mohammedan, since the establishment of British power, Hindu women are making great advances. Many of them after they withdraw into the “zenana” (which corresponds to the Mohammedan harem) engage teachers to instruct them, not only in needle work, but in those branches which lay the foundation of an intellectual mind. Some of them have passed commendable examinations even in the University and Normal School of Calcutta.

“THE ORDER OF MERIT.”

The hatred of polygamy, which is inculcated into the female’s mind, almost from infancy, does not prevent its existence in Hindu society. Manu authorized it, as did God through Mohammed. Not only was it said that women had “no business with the text of the Veda” and “no evidence of law,” but they must be held by their “protectors in a state of dependence”; and that the sateen may be brought into the house

if a prior wife is childless for seven years, if she has lost all her children by the tenth year, if for ten years she has borne only daughters, or, if she speak unkindly, "without delay." Great teachers of Brahmanism have even added to the various pretexts by which the Hindu has carried polygamy into his household, despite the life-long protests of the woman.

Polygamous Brahmans are known as "koolins," and native investigators, who have had the best opportunities to look into their family affairs, assert that their numerous marriages are made generally for purposes of worldly gain, or for bare support. When money is required for themselves or wives they pounce upon their father-in-laws for it. "Among the Turks," says a Hindu author, "seraglios are confined to men of wealth, but here a Hindu Brahman, possessing only a shred of cloth and a piece of thread, keeps more than a hundred mistresses." The custom is furthermore said to be productive of crimes on the part of the women too horrible and unfit to relate, and from the abandoned wives and daughters of the koolins come most of the Hindu females of ill-repute. The parents of daughters who thus place their children in such jeopardy usually seek to have them married to Brahman koolins on account of the caste of the bridegroom and in order to keep up the honor of their families. The children of these marriages invariably remain with their mothers and are maintained by the relatives of these females. The pictures which have been drawn of the inner life of these harems are composed of constant quarreling between the wives on personal grounds and on account of their children, screaming and cursing, and forcibly expressed wishes by each that she may "eat the head" of the other,—viz., cause her death. Even separate cook rooms, separate apartments, and giving the same set of ornaments to each do not bring peace, especially if one of the wives has received the usual education of being taught to hate a rival.

An attempt is being made by native reformers, with which Hindustan is swarming, to abolish the Order of Merit, as the koolin system was first known. The British Government was even memorialized to take a legislative hand in its destruction, but refused to interfere with the social customs of the nation. The practice of burning widows with the dead bodies of their husbands, which has been a most ancient custom, has been abolished within the limits of British India (which comprises two-thirds of the area and five-sixths of the population of Hindustan), not by legislative enactment, but by gradually throwing many obstacles in the way of the horrible practice.

It would never, in all likelihood, have had so long an existence, were it not for the pious austerity which Manu enjoins upon the widow, as

a passport to paradise. She is to emaciate her body by living voluntarily on pure flowers, roots and fruits, not pronounce the name of another man, and to abstain from the common pursuits of life. She may not even take part in any good work which will bring her into contact with society, but is expected to remain with her mother, or grandmother, perhaps in the holy city of Benares living upon one coarse meal a day, fasting regularly twice a month and upon every religious celebration; to strip herself of even iron and gold bangles, earrings and bordered clothes; is not permitted to daub her forehead with vermilion, and is denied every feminine pleasure. If she has not children to solace her, in despair she shaves her head and pines away neglected, or, recklessly severs every tie, throws behind her all feminine honor and leads the worst life of which a Hindu woman is capable.

A PATRIARCH'S DEATH.

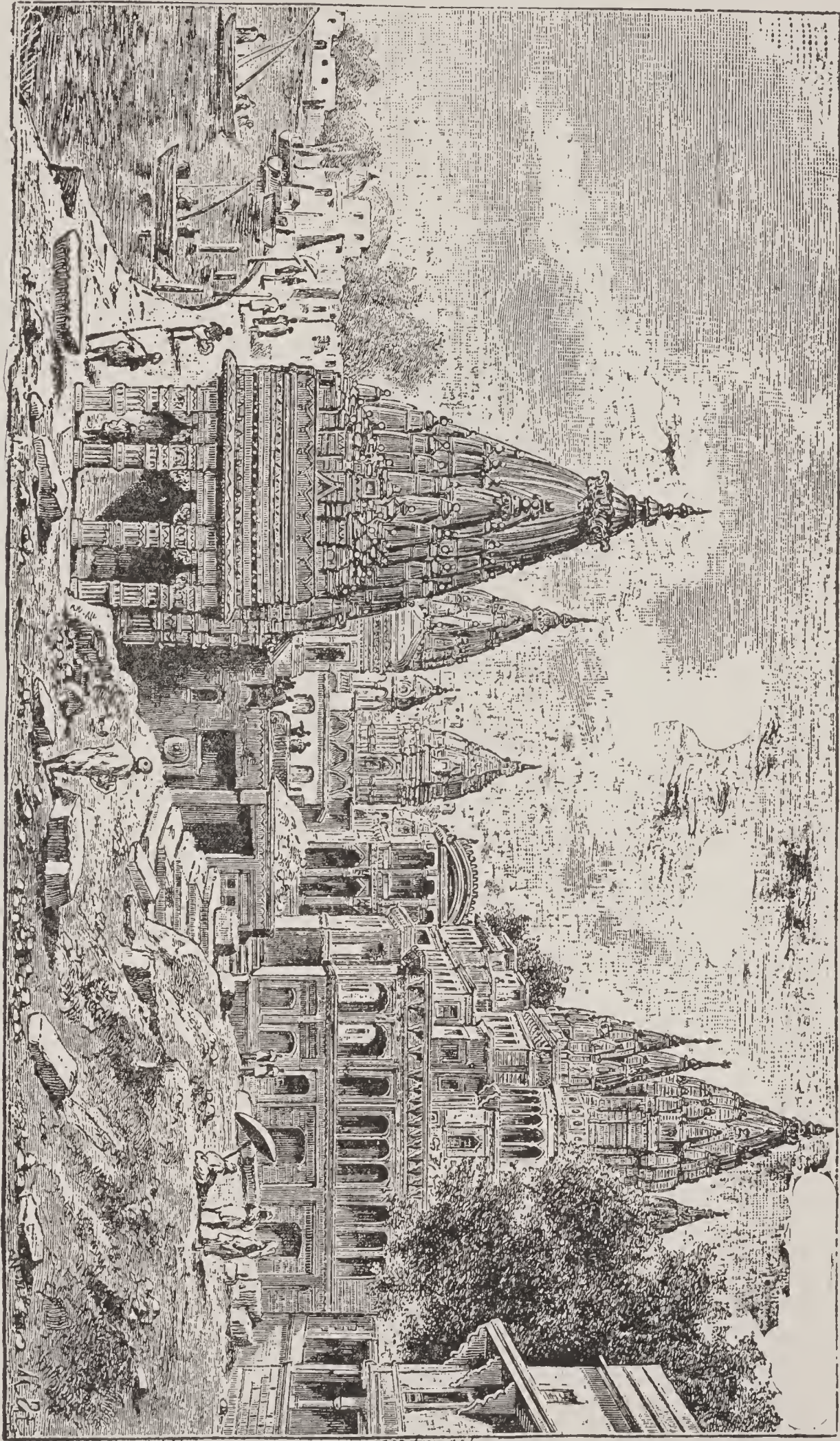
A Hindu family is patriarchal in its composition, husband and wife, sons, daughters and daughters-in-law dwelling under the same roof. Their own daughters may be married, also, as on account of the tender age of Hindu husbands their wives usually live at home for several years, and during this period the father-in-law is expected to support them all. When the head of the household therefore takes to his bed, laying aside all considerations as to natural affection, it is a season of great anxiety, and when the native physician announces that he is no more destined to have rice and water, torrents of grief are released from the men, women and children.

If possible, the sick man is borne on a cot to the banks of the Ganges and is told to look upon the sacred stream, and as he opens his eyes he sees scores of bodies, in all stages of life and death, brought thither to be stamped with the sacred seal. The person who is thus hurried to the Ganges is often entrusted to the care of servants, who, if he persist in living, "get tired of their charge and are known to resort to artificial means, whereby death is actually accelerated. They unscrupulously pour the unwholesome muddy water of the river down his already choked throat, and, in some cases, suffocate him to death. The process of Hindu 'antarjal,' or immersion, is another name for suffocation."

'In the case of an old man the return home after 'immersion' is infamously scandalous, but in that of an aged widow the disgrace is more poignant than death itself. Scarcely any effort has ever been made to suppress or even to ameliorate such a barbarous practice, simply because religion has consecrated it with its holy sanction." The above are the words of a former Brahman, who has seen the errors of his native religion.

He instances cases in which the aged of both sexes were returned to their homes, after they had undergone this murderous process a dozen times ; anxious to die, having looked upon the Ganges, but unable to

SCENE AT BENARES.



pass away, so vital is the spark of life. Disgraced beings, they dragged on a miserable existence, and one of them, a widow, at length drowned herself in the divine river, which is thought to flow from the throne of the gods.

If the man dies, with the names of the gods whispered in his ears by his attendants, his body is burned at the Nimtollah Ghaut, the most noted river terrace at Benares, the son setting fire to the pile, if he luckily is present. A portion of the body, which is not burned, is thrown into the Ganges, and the funeral pile is watered from the sacred stream, the son also bathing in it. Upon returning to the stricken home, he is greeted by the doleful cries of the females who are beating their breasts and tearing their hair.

For a month the son goes unshaved, with unpared finger nails, dresses in a simple white garment and lives upon a very slender diet. To fully carry out Hindu regulations, consisting of presents of money, brass pots, silver utensils, sweetmeats and sugar, to the Brahmans, the Pundits (professors), and so on down the grade of castes, with special entertainments, after the funeral, to the Brahmans, the "Kayastas" (writers) and other classes, a fortune is required. A late Rajah of Calcutta celebrated the demise of his illustrious father at an expense of \$250,000. At the funeral services the distribution of garlands, according to caste, is an important feature of the proceedings and the cause of bitter jealousies. The "Gooroo," or spiritual guide, and the "puno-hit," officiating priest, are always most honored, the only question being as to how much.

At the feasts given to the Brahmans, and others, the guests place themselves on grass seats in long rows, in the court yard, and if the householder is wealthy they do not commence to eat until the number reaches two or three hundred. Each guest is provided with a piece of plaintain leaf and an earthen plate, and upon these receptacles are placed their fruits and sweetmeats. In spite of the utmost vigilance Hindus of the lower castes, decently dressed but poor, and willing to strive after a free lunch, often enter the court yard and obtain shares destined for the privileged class. They are not killed, however, as of yore, but are simply ejected; and, says a native, "some of the Brahmans who are invited do not scruple to take a portion home, regardless of the contaminated touch of a person of the lowest order, simply because the temptation is too strong to be resisted."



THE INDU-CHINESE.



IN China, Thibet, Siam and Burmah are to be found the purest specimens of that Mongol race whose branches spread over Asia and Eastern Europe. As Medes, Scythians, Huns, Mongols and Tartars, this people have appeared in history spreading their names and their individualities over the world. The blood of the race courses in the veins of wandering tribes from the Pacific to the Atlantic ocean, and of permanent empires of which it is a basis two still exist which are among the most widely extended of the world—the Turkish in the west and the Chinese in the east.

A BEWILDERING ANTIQUITY.

The Turks are the result of various mingling of races, with the Mongol predominating, but the Chinese seem to have shot east at once, and to have been the flourishing and peculiar people they are to-day, nearly four thousand years ago. As a nation they have been traced into such remote periods of time as to fairly bewilder the ethnologist, and force him at times to rest unsatisfied in his labors. The one theory is that they are an offshoot from the parent stem which grew in Western Asia, and the other that they emigrated, before history was, from the suppositious continent of Lemuria, now sunk beneath the waters of the Indian Ocean. Upon the latter supposition the Mongols would have spread into Siam and Burmah and China, and while some of the race settled in Southeastern Asia, the restless or weaker portion commenced to wander west and north.

Certain it is that here, and especially in China, is the pure type of a distinct race. As has been well said: "It is inhabited by more than 400,000,000 of the human race, living under the same government, ruled by the same laws, speaking the same language, studying the same literature, possessing a greater homogeneity, a history extending over a longer period and a more enduring national existence than any other people whether of ancient or modern times; indeed when we consider its

high antiquity, its peculiar civilization, its elaborate administrative machinery, its wondrous language and classic literature, its manufacturing industry and natural productions, China is perhaps the most remarkable country in the world." Here then, in their native land, packed closely into a territory two-thirds as large as the United States, this mysterious people, with their yellow skin, coarse hair, thin beard, depressed nose, oblique eyes, thin eyebrows, large ears and lips, and low, flat forehead, calmly live and thrive; passionless yet industrious; practical yet literary; peaceable, domestic, frugal—their existence flowing on and on, comparatively unruffled by outside storms, like their beloved river, the Yangtse-Kiang, or Son of the Ocean.

NEGLECT OF NATURAL ADVANTAGES.

The two great rivers of China come tumbling down together from the table-lands of Central Asia, where each of them meets a range of



RIVER SCENE IN CHINA.

mountains, and one is diverted to the north and the other to the south. Their acquired impetus seems to force them to describe an immense circuit, so that they are separated by an interval of over one thousand miles, one directing its course toward the cold north and the other toward the tropics. But suddenly they again approach each other, almost join hands, and finally empty into the Yellow Sea only a hundred miles apart. The area of their two basins is estimated at nearly a million square miles, the Yellow River being useless, however, for purposes of navigation.

The grand canal traversing Northeastern China, the grand wall along its northern borders—both of these are immense but imperfect.

From Peking in the north to Hangchow in the south is the great plain of China, six hundred by three hundred miles, and which has suffered, from time immemorial, from the floods of her great rivers. Nature has done her work on a grand scale, and the people, had they the mechanical genius of the American or the European, would promptly bind the loose-jointed empire into one stupendous, compact body.

The Chinese, however, have been devoting themselves to the task of building up a system of popular education and establishing the social structure of their great country, and have neglected to perfect the material advantages of the empire. Such neglect may be excusable in them, when the historic student remembers that when Western civilization was unborn they were using the compass, gunpowder, paper and printing; that though divided into three religious sects, each vies in charity with the others; that among all classes courtesy is the study and practice of life; that since they were known to history they have been setting to the world a continued example of temperance in eating and drinking, and finally, notwithstanding their neglect of natural and artificial water-ways, that there is probably a greater amount of tonnage belonging to the Chinese than to all other nations combined.

BASIS OF THE STATE.

Education is the sure passport to distinction in China and, if desired, to public preferment. So it matters not what the future career of the youth is to be, his first aim is to pass his examination. The result is that a knowledge of the common branches is all but universal, although there is not such a general diffusion of knowledge as in many other countries whose districts would show a lamentable number who could not read and write. Each Chinese word has its symbol, and many a merchant who may be at home when dealing with his own articles would not be able to read an ordinary book. The number of adult males who can read the classical books, it is said, is not more than three in a hundred; of women one in a thousand. The province of literature is open to women, so that authors among that sex are not rare.

Although fostered by the state in every possible way, the cause of education is not left to run alone at this point; but the "sons of high officers of state, and Mantchoos of noble birth resort to a national institution established for them at Peking. They receive instruction in the Chinese, Mongolian and Manchurian languages, and when their education is complete they are dispatched to various parts of the empire, to serve as attachés until more important offices become vacant for them. Distinguished students among them are instructed for the astronomical

board, the chief duties of which are to inform the Emperor when an eclipse of the sun or moon is likely to take place."

THE SCHOOLBOY

The schoolmaster is held in the same veneration by the Chinese as the priest is in other countries where Brahmanism or Buddhism is all in all; and while the Burmese or Siamese boy is getting his mind filled with forms and ceremonials and a perplexing religious system, albeit with much good thrown in, the Chinese lad is being taught his first lessons in morality and moderation. When he is six years of age his schoolmaster is selected and he may commence his education upon any day which is not an anniversary of the death and burial of Confucius, or that of Tsong-Kit, the inventor of letters. These are considered as unlucky days by the fortune-teller. Carrying with him a present of money for his instructor, the little boy enters the school, worships at a shrine of Confucius, salutes his teacher, presents his gift and is conducted to his desk and chair. The school is usually held in a temple or in the spare room of a guild, the scholars study their lessons aloud and early are taught the use of the rod.

The primer, or first book, consists of sentences of three characters, each of which is committed to memory and explained; or the beginning of learning may consist of a mere committal to memory of surnames, with their meanings, as the basis of history and literature. Next a thousand different characters, classified, and divided into rhyming couplets, are committed to memory. Already the boy's mind has been filled with fragments of wisdom, but now he commences a more systematic study. He enters upon the study of the four "Shoos" or books compiled by the disciples of Confucius, and containing his conversations with them, and an original production by one of his later followers, in which is expanded the doctrine of the mean, or as we have been taught in English, the Golden Mean. Thus early does the Chinese teacher commence to mould the national character, which is preëminently one of moderation and conservatism, bordering upon timidity. In accordance with law, the themes for the essays upon which depend future degrees and prosperity, are taken from the four Shoos.

PREPARING FOR HIS DEGREES.

When the boy buds into the youth of seventeen or eighteen, he commences to prepare for his first degree, which, translated, is that of

“flowering talent,” or “elegant shoots.” He now seeks more seclusion; for the course of intellectual discipline which he must undergo is severe. In the higher schools each pupil has a separate apartment for study, and there is a common hall where the principal lectures upon the four Shoos to the room of silent, rapt scholars. Even the servants of the building suspend their work while the sacred words flow, and it is only as a special favor that one is allowed to approach near the hall.

Many students, instead of receiving this important preliminary education in cities and towns, in order that their minds may be wholly concentrated on their work, choose pagodas, temples and secluded spots in the country, shut away from the world by groves and mountains. One of their most famous retreats is the Sichu Mountains, in Southern China. Many of these educational shrines are founded upon spots which have become sacred as having been the resorts of noted Confucian sages, centuries ago, before the fair retreats of learning were dreamt of. One of the colleges is at the foot of a mountain and at the head of a picturesque ravine, through which rushes a wild stream to a beautiful lake. It is called White Deer Grotto, because near it, in a cave, once lived a Chinese sage, who was so enveloped in his philosophy that he could not spend the time to walk to the neighboring village for provisions, but sent, instead, a white deer, which was his constant companion. Attached to the college is a temple, which contains an idol of Confucius in place of the usual tablet, this being contrary to all his teachings.

Having mastered the four Shoos, so that he has them by rote, the student passes to the classic on Filial Piety. This work is attributed to Confucius. The Five Kings, in which he next must perfect himself, is a compilation by the great sage of the traditions and records of wise Chinese emperors, a collection of national poems and ceremonials, enriched by the elucidation of Confucius. All of Chinese civilization, ancient and modern, is embodied in these books; Confucius thus crystallized the national character. The study of history, general literature, and of the essays of the Chinese masters, with frequent examinations as to the rational ground of the system upon which he stands, precedes the grand event of the youth's examination for the degree of “flowering talent.”

Certain classes, however, are excluded from the privileges of striving for the degree and honor; viz., brothel keepers, actors, policemen, jailors, domestic slaves, barbers, chair-bearers, watermen, musicians, and their descendants to the third generation, as well as “tse-min” (degraded people) forever. These latter are the descendants of subjects who for over a century threatened the stability of the reigning dynasty. Every student, also, who is admitted to the privileges must undergo the

ordeal in his native province. The number of successful candidates, is furthermore, fixed according to population. It therefore would appear that there are several restrictions and clogs upon the action of the inhabitants of China who desire an education and public preferment at the same time. There is no restriction as to age, however, a case being mentioned of an examination in Canton where a hoary-headed Chinaman stood on the lists, side by side with his son and grandson.

COMPETITIVE EXAMINATIONS.

After the various candidates have been examined as to their qualifications to take the examination, and their age, lineage and description of person (a record for future generations) have been recorded on the lists, the competitors assemble, soon after daybreak, in a large hall. The examiners are the district rulers, the prefects and the literary chancellor. Each student carries with him a small basket containing his pencil, inkstand, stick of ink, and a little refreshment to tide him over the following fifteen or twenty hours of close application. Within, he purchases his paper of a government official, and then seats himself at one of the long tables with his companions. He may have for company five or six thousand anxious students, of all ages, but usually gaily dressed and eager. After every pocket, shoe and wadded garment have been searched to see that no "pony" has been smuggled, a gun is fired without, and doors and windows are closed and guarded. Every opening is posted over with strips of paper containing these words: "No sealed dispatches for the presiding examiner can be handed in, as he is examining the essays. You must retire and keep out of the way." With every precaution, however, the sharpest board of examiners are sometimes deceived. The name of an ambitious individual may be assumed by a thorough, but mercenary student, who, for a liberal reward passes over the coveted degree to his patron.

Well, everything being as secure as human precaution can make it, the themes are given out and the candidates commence on their two essays, terseness as well as elegant penmanship being requisites. This is followed by the composition of a poem of twelve lines, and a recitation or a written extract from the sacred edict. At the close of the day a gun is fired, and the students who have not finished their essays are furnished with lamps, at government expense. Several days thereafter the list of successful candidates is posted on the walls of the hall. Seven examinations are altogether conducted, the literary chancellor having charge of the last four. The students fall out by tens and hundreds, so that at the final competition not more than a hundred remain of the five or six

thousand who entered the lists, and of these not more than sixty are invested with the order of merit; whose badge is a golden flower placed on top of the cap or hat, a richly embroidered collar being also placed on the shoulders. When the ceremony of obtaining the B. A. degree is over, the happy recipients dine with the literary chancellor. In their respective towns they are the heroes of the day, one of their most important duties being to worship at the ancestral hall, and present offerings of pork, cake, fruits and flowers at the ancestral tablets.

The successful "shoots" can not rest from other examinations before taking the next degree, if they wish to stand well in the community. At intervals during the following three years the government examiners place them under fire to prove their mental calibre, and they are divided into three ranks, the highest being "lingsang"—"at the top of the tree." Slothful candidates who have shunned these tests, have even been severely bastinadoed by the authorities of proud districts.

The other literary degrees are "Keujin" (elevated men), "Tsinsze" (advanced scholars), and "Hanlin" (pencil forests). The Keujin examinations are conducted in provincial capitals, as at Canton, and the other two at Peking. Even greater precautions are taken that all shall be fair and above board than during the contest for the lower degree, each student remaining in a cell, by night as well as by day, until the trial is over. The examiners are appointed by the Emperor, who sends two of them to each province. On the morning of the sixth day of the eighth month of every third year, the learned examiners are escorted to the large hall surrounded by students' cells, and in the center of which is a spacious building, where they are lodged; the mandarins who form the escort being headed by the governor-general himself, who rides in an open chair on the shoulders of sixteen men. The student whose name leads all the rest, in this second competition, is invested with the proud degree of "elevated men," and the rejoicings of his family and townsmen are repeated. Thus he progresses toward the height of his literary ambition, the degree of "pencil forests," or LL.D.

"The examination for the degree of Hanlin is conducted in the Imperial Palace by the Emperor himself. The test is a written answer to any question which the Emperor may propose. The successful candidates are divided into four classes. Those of the first class have the degree conferred on them and are reserved for important vacancies. Graduates of the second class become members of the inner council; those of the third class obtain situations in the six boards; and those of the fourth become district rulers. The newly-made Hanlin are entertained at dinner by the Emperor, and, as a mark of great honor, each

guest sits at a separate table, upon which the most *recherché* viands are spread. The graduate at the head of the list is called 'Chwang-yuen,' and his reputation extends to all parts of the empire. Wandering heralds carry his name to remote villages as well as populous towns, and both high and low make a point of becoming acquainted with some particulars of his family and early training. When he travels, the various hostelries at which he lodges consider themselves highly honored by the presence of so distinguished a visitor."

"The Hanlin hall in which the degree is conferred, is in the form of a parallelogram, and on each of the four sides there is a cloister. Against the walls of the cloisters are placed marble slabs on which are inscribed the original text of Confucius. In the center, under a pavilion, is the throne on which the Emperor sits when called upon, in the discharge of his imperial duties, to explain the doctrines of Confucius to his ministers. When the degree is conferred, the approved candidates arrange themselves around the throne, and as the name of each is called, the Emperor makes a mark against it with his vermilion pencil in a list which he has before him."

OFFICES TO BE FILLED.

The latter is the Emperor's official pencil, his sanction to all laws and edicts requiring, of course, the imperial seal. He is assisted in the general administration of the government by a council of four ministers and by six boards; the first selects the district and provincial officers, affixes the seal to all government papers and keeps a record of the most meritorious acts of both public functionaries and distinguished citizens; the second is the treasury department; the third has charge of the religion of the people and the government temples; the fourth is the department of war; the fifth, of criminal jurisdiction; the sixth, of public works, such as mines, manufactures, highways, canals and bridges. Each department has its head minister, who lays its decisions before the inner council of four, who, in turn, submit their decisions to the Son of Heaven and the Lord of Ten Thousand Years.

Besides these, which may be said to comprise the immediate imperial government, are two singular boards of espionage, one of which has for its province the entire field of official action, and the other is confined to the princes of the royal blood and their relations. The first named board of censors has its spies and emissaries in every nook of the mighty empire, ferreting out possible conspiracies and bringing corrupt officials to justice; the last keeps a record of births, deaths, and marriages, besides examining into the personal conduct and ability of the Emperor's sons. At frequent intervals reports are submitted to the six

great boards, or departments, which reach the imperial father and are supposed to have a weight in his choice of a successor.

These high officials are but a drop in the great ocean of mandarins which covers the Chinese empire. China is divided into nineteen provinces and each province has a governor general, a treasurer, a sub-commissioner, a literary chancellor, a chief justice, "tautais," prefects, scores of district or county rulers, with their boards, besides the the officers and governing bodies of the towns and villages, each of these official grades resting upon the other, the higher acting as a parent to that beneath, and over them all the divine paternity of their earthly god, the Emperor. Salaries are small ; and herein lies the cause of great corruption, notwithstanding this permeating spirit of paternity ;— salaries are small, and yet many of the mandarins of China retire from office wealthy men, though they may have previously been endowed with little else than their degrees.

The examination for military honors is sufficient evidence of the value which the Chinese attach to the army as a bulwark of the empire. It is usually conducted by the city provost, who sits on a dais with writing materials placed on a table before him and gives the competitors their proper marks. On horseback and on foot the competition is almost confined to an archery contest, the targets being cylinders of mat with centers of red. Shooting on the fly, at 100 yards range, the bending of heavy bows requiring a force of from eighty to one hundred and twenty pounds, the wielding of ponderous swords and the casting of great stones and mallets (as in Scottish games) virtually decide the fate of the aspirants for military preferment.

Although the Chinese have their god of war, they have deified a man and not a principle or a trait. All their teachings divert them from war, and their military organization is very defective. There is a standing army, and the military establishment is cumbrous ; but the infantry are armed with old-fashioned matchlocks, spears, bows, swords and bucklers, and the cavalry with helmets, cuirasses of quilted cloth covered with metal plates, bows and arrows, and shields of wicker-work. The artillery scarcely know how to use their heavy iron and brass guns. They are too moderate to be war-like ; although they esteem personal prowess in a worthy cause, a resort to force they have always held as a mark of inferior civilization.

MANNERS ADAPTED TO INTELLECTUAL PURSUITS.

The teachings of the Chinese from the earliest times have tended to develop in them those manners in life which are particularly adapted to intellectual pursuits. Moderation in all things has ever been their

watch-word — a simple diet and a simple life. Although they have been the pioneers in some of the true inventions of the age, they have left them to more practical people to perfect. Two or three centuries before Christ they built the most stupendous work of defense which the world ever saw. Since the erection of the great wall, with its fifteen hundred miles of brick and granite, they have done nothing of moment in this line. The Tartars did not fairly make their way over the wall until fourteen centuries after it was built, but although at one time the empire was divided into three kingdoms and convulsed with civil and religious dissensions, the bulk of the Chinese were not affected, but continued to study Confucius and other philosophers, leaving the quarreling to the distinctive military classes.

A Buddhist priest overthrew the Mongolian dynasty, and for nearly three centuries his successors ruled with a steady hand. In the middle of the seventeenth century the Mantchoo dynasty, which is now in power, overturned the Chinese and imposed the pig-tail upon them, which had long been one of their characteristics.

The Mantchoos are the Southern Tunguses, the northern branch, the wanderers of Siberia, evincing little of their ability. They occupy their old country (Mantchooria) which is now a province of China, and also constitute the military class of the empire. The Mantchoos divide the civil government with the conquered race, who are ostensibly satisfied with the arrangement. As long as the new Mongolian dynasty is moderate in its views, the Chinese will revere the Emperor as "the only man," as he designates himself, or, perchance, the Son of Heaven. They will philosophically accept the ruler who is sent them, continue their study of Confucius, and glide along a few more centuries without marked change. Rulers may change and dynasties may overturn one another, but, to judge from the past four thousand years, it is impossible to conceive of the Chinese being under any other form of government than a monarchical and a patriarchal, which is best adapted to their literary habits.

Under their form of government, connected with education, the Chinese have become a most good-humored as well as a peaceable people. As a race there is perhaps no other that comes so near applying the one rule of life laid down by Confucius: "Do not unto others what you would not have them do to you." Of the sixteen lectures from his Sacred Institutions, periodically delivered to the people, the second is "On Union and Concord among Kindred"; the third "On Concord and Agreement among Neighbors"; the ninth "On Mutual Forbearance"; the sixteenth "On Reconciling Animosities."

RELIGIOUS TOLERANCE.

All that the government requires of any religious sect is that it shall acknowledge the civil supremacy of the empire; this obtained, and Buddhists, Mohammedans, Roman Catholics, Nestorians and Protestants are allowed the privileges of free worship. Religious tolerance is shown, also, in the peculiarly impartial attitude which the government assumes toward the different sects in the matter of an official worship of some gods common to Buddhism and to Taouism, and in the way of the financial patronage which it bestows upon Lamaist, Buddhist and Taouist temples as well as upon the heads of the churches. In fact, the tolerant, peaceful spirit of Confucianism has been brought to bear upon the position of the government toward the sects and of the sects toward each other. The majority of people would apply the word indifference to such an attitude; and it is true that the Chinese have no such word as religion. They have doctrines but no religions.

CHINESE DOCTRINES.

The cursory view which has thus been taken of the scholar and the politician of China indicates how thoroughly Confucianism has permeated society in the state. The doctrine most prominent in this practical system is that of filial piety. Confucius founded the state upon the family; in reverencing the father the Chinese youth reverences the Emperor, and disobedience to parents is the first step toward rebellion against the government. Acts of self-denial on the part of the child are, therefore, equivalent to acts of patriotism, which uphold the entire grand structure. Sons go to prison and into banishment for offenses committed by their parents and grandparents. In pursuance of native medical practice children allow pieces of flesh to be cut from their bodies and prepared with various ingredients, which are given to their sick parents that they may be restored to health. The government itself takes advantage of this sentiment, and when it is unable to capture offenders, endeavors to seize upon the bodies of their parents, and even though the criminals may be of the most hardened character, it is seldom that they will allow the aged ones to suffer for them.

Ancestral worship is a similar element of Confucianism, which has done much to maintain the Chinese structure of society and state. It matters not how humble the dwelling, each has its shrine to which the members of the family repair to worship, or invoke the spirits of those who have gone before. To either the ancestral hall or the tomb, all repair to seek guidance or to obtain commendation for past deeds.

The most splendid exhibition of ancestral worship is of course given by the Emperor and his mandarins when they congregate in the temple of imperial ancestors at Peking. Sages, heroes and benefactors are also canonized and brought into the large congregation of gods, whom the Chinese worship upon all occasions. Confucius, "the most holy holy teacher of ancient times," has thus become a god.

Confucius himself, intensely practical though he was, brought many gods of nature into being, conspicuous among whom was the Dragon King. His Great Extreme has been resolved by the Chinese into their Supreme God, of whom they have never made an image.

However the Chinese may disagree as to religious systems, they are unanimous in their worship of Confucius. Twice a month services are held in his honor throughout the empire, and twice annually every officer of the government, including the Emperor, attends special services in the Confucian temple which is found in every provincial, prefectural and district city. The temples are all alike, each being approached by a triple gateway, at either side of which is a pillar. Within the court yard is a pond of pure water, emblematic of Confucian doctrines. Passing through another triple gateway one enters the temple, divided into two quadrangles, in the first of which stands the altar of Confucius, with his name engraved upon a red tablet above it. On either side of the quadrangle are shrines and tablets, in memory of his seventy-two disciples and others who have made themselves famous as expounders of his doctrines. Beyond the altars of the sage and his disciples is the shrine which honors his parents and grandparents. Attached also to each temple are halls whose tablets are of a local character, recording the names of great benefactors, sages, virtuous women, good officials, and sons and grandsons renowned for their filial piety. Occasionally an unworthy name will creep in, but it is not allowed to rest in peace. In the hall of one of the temples the tablet of a man had been placed who was more noted for his mercantile than his scholarly or pious character. The city officials refusing to remove it, upon a petition of learned men, the grievance was brought to the attention of the government, who dispatched a commissioner to the scene of disturbance. Upon investigation, the commissioner agreed with the learned gentlemen that the name dishonored the shrine, and ordered the removal of the tablet. A cord was therefore tied around it, as if it were some disgraceful being, and it was dragged far beyond the precincts of the temple of wisdom.

The Confucian temple at Peking is a magnificent structure, elaborately decorated, with a vaulted roof of blue. Rows of cedar trees, centuries old, adorn the court-yard. But more ancient than these, by nearly

two-score centuries, are ten stone drums, or tablets, upon which are engraved stanzas of poetry, said to have been written in the days of Yaou and Shun, 2357 and 2258 B. C., and who are among the most revered founders of Chinese civilization and progenitors of Confucianism. So sacred are they that they have always been kept in the royal city.

Taouism is a form of religion which has been developed by the power of Buddhism. Its founder was Laou-tsze, the son of poor parents, and in manhood keeper of the government archives. These practical duties were ill suited to his contemplative disposition, and he retired to his native hills to reflect and philosophize. His celebrated work, *Taou-tih-King*, contained both traces of the ancient Hindu religion (before it had degenerated into Brahmanism) and of Buddhism. The author was mystical as to whether his Taou was to be considered as a Supreme Principle or a Supreme Being; but made himself plain in expounding his doctrine that virtue consisted in losing sight of one's self in the universe and, by contemplation, of returning to the bosom of Eternal Reason. He taught the hollowness of worldly things; that virtue is all; that man should go through life as if he owned nothing, and love his enemies as well as his friends. Laou-tsze was a remarkable philosopher, providing for the spiritual wants of man; he commenced where Confucius concluded, and as he had listened at court to the teachings of that wonderful worldly sage, his thoughtful mind penetrated to the defects of his system.

But the Taouists, in their ambition to hold their ground against the Buddhists, shamefully perverted his doctrine. They not only deified Laou-tsze and opposed him to Lord Buddha, but provided a god to meet every want of the people. Did they worship wealth and longevity, the Taouists made gods representing them. Did they fall down in admiration before a great warrior they found in him the incarnation of the god of war. They were ready to go to the depths of Chinese superstition, and provide priests to drive ghosts from haunted houses or evil spirits from human bodies. Did the ghost or ghoul disobey the commands of the priests, although they set before it tables heaped with pork, fowl and rice, they threatened to despatch a letter to the gods of the infernal regions.

The Archabbot, who is at the head of the Church, is second only to the Emperor in actual power and is much the same mysterious creature as the Grand Lama of Thibet. The Taouists affirm that upon the death of their generalissimo, his successor is chosen by the Trinity of their faith; the officer is chosen from the members of a certain family, the names of the survivors being engraved upon pieces of lead, which are

placed in a vase filled with water, and that which is divinely favored rises to the surface. Candidates for the priesthood devote five years to study, but usually confine their labors to works on astrology and alchemy; few of them are acquainted with the philosophical writings of Laou-tsze.

The corruptions of Buddhism are even more strongly marked in China than elsewhere; the field of investigation is so vast—and throughout its length and breadth idolatry is its most marked feature. If Buddha (or “the Buddha,” as devotees fondly call their Incarnation) is cognizant of the lengths to which his religious system have gone he will not desire to return in the great cycle of being to his former state—or, it may be, that he would long to return that he might lay about him with the ponderous axe of a giant reformer.

The Chinese Trinity of Buddhism is Buddha Past (represented by Gautama himself), Buddha Present (the perfect state of Heaven upon earth, such as many true Buddhists attain), and Buddha Future (the coming Messiah, or Incarnation of the Supreme Essence of Buddhism.) Few there are who can hope to attain to Buddha Past; but many strive after that state of being by secluding themselves in caves and giving their whole being over to meditation, or by submitting themselves to terrible forms of bodily mutilation. The Buddhist monasteries are constructed upon a uniform plan, the two outer gates being in charge of two huge gods; under the second gateway are four figures representing the North, South, East and West of China and are supposed to assist Buddha in his various plans for the good of the people—to give him free entrance to the empire; and beyond, in the main hall, are the idols of the Trinity. In the rear of the hall, in the center of the temple, is the “dagoba,” or depository for the relics of Buddha, a hair, a tooth, a portion of his dress, etc., etc. On each side of the large court yards in which the principal halls of the temple are erected are rows of cells for the monks, a visitors’ hall, a refectory, and, sometimes a printing office, where the services used by the priests, new works on the tenets of Buddhism and tracts for general distribution are printed.

“In some of the temples the idols are very numerous, and in Yangchow-Foo there is one in which there are said to be no fewer than ten thousand. The idols, which are very diminutive, are contained in one large hall, and in their fanciful, but orderly arrangement, present a very singular appearance. In the center of the hall stands a pavilion of wood, most elaborately carved, upon which is placed a large idol of Buddha. The pavilion within and without is literally studded with small idols which are, I believe, different representations of the same deity. On

each of the four sides of the hall are small brackets supporting idols of Buddha, and a still larger number of these are placed on the beams and pillars of the vaulted roof. Two are full-sized figures of the sleeping Buddha. At Peking and Canton there are halls precisely similar."

Attached to nearly every monastery or temple of prominence is some sort of an enclosure for the preservation of animals which have been presented to idols of Buddha, the devotee having made a vow to preserve their lives and then placed them in the keeping of the monks. The animals thus become sacred. They may consist of a large sty of sleek pigs; a large poultry yard of fowls, ducks and geese; a pen containing sheep, goats, horned cattle, or horses and mules; an artificial pond of fish rescued from the market; a tank of huge tortoises—but in every case they are tenderly cared for, and when death comes their remains are religiously consigned to mother earth and their souls go climbing up the ladder of existence. This feature of the religion Buddha himself would commend.

As has been stated, Mohammedanism has also obtained a foothold in China. The degraded forms of Taoism and Buddhism are, in fact, losing their hold upon the Chinese. Confucianism and Taoism sprung up in the sixth century B.C., Buddhism was brought from India during the first, and Mohammedanism did not come in until the seventh century after Christ. Christianity can not be said, as yet, to be firmly established in China. Whatever may be said of the comparative merits of the religions which have obtained a foothold, it is certain that Mohammedanism has been best maintained according to the original standard. Five times daily does the Chinese Mohammedan pray looking toward Mecca, he washes his hands before presuming to handle the Koran, he observes the great fast of Ramadan, and Chinaman, though he be, abstains from the use of swine's flesh. His mosques are numerous, though they are Chinese in their architecture. The maternal uncle of the prophet is supposed to have introduced Mohammedanism into China. After a residence of fifteen years in his adopted land, he died in Canton, where his tomb may be seen in one of the great mosques which he built.

Confucianism, having for its prime object the establishment of the principle of submission to the father and the Emperor upon the basis of virtue, no outward assurance is required of its loyal tendency. Buddhism and Taoism and Mohammedanism, however, with their grand lamas, their grand archabbots and their grand muftis, are obliged to furnish evidence of their good intentions by placing in each temple or mosque a tablet, near the high altar, upon which is inscribed in large letters, "May the Emperor reign ten thousand years."

CHINESE GODS.

As the military and the learned classes are the two distinct bodies of the Chinese people, there must be gods who stand as the representatives of their spirit. Kwan-te, a distinguished Chinese general, had been dead nearly 800 years when the salt wells of a large province dried up and caused millions of people much distress. The Emperor and his ministers, in their helplessness, consulted the Archabbot of the Taouists who suggested an appeal to Kwan-te who reigned, it is true, as a king in the world of spirits. His Imperial Majesty sent a dispatch to him, and the spirit hero appeared in mid-heaven riding on his great red charger, and insisted as the price of his assistance that a temple be erected to him. The structure was thrown together with great haste, and the salt wells at once yielded their welcome supplies. From that day on Kwan-te was elevated to the rank of a god, who leads the imperial troops in war and protects the millions of Chinese homes. His worship is confined to government officials.

Mau-chang, a precocious literary character, as well as a lover of virtue has been deified into the god of learning, who keeps a divine record of the learned and the virtuous. His temples and idols are in all the principal cities of the empire, and collegiates anxious about their degrees and parents ambitious for the welfare of their children offer him bundles of onions to obtain his favor. Through the priesthood, also, he prophesies regarding national calamities.

The Dragon King holds in his keeping the wind, rain, thunder and lightning of nature. In seasons of drought the district ruler supplicates his idol. If the King fails to respond, the prefect tries his persuasive powers, and if the god will hear neither, the governor-general, dressed in sackcloth and his neck and ankles humbly fettered, heads a sorrowful procession which moves toward the temple. The four banners of yellow silk, inscribed with the words wind, rain, thunder and lightning, are placed upon the altar of the god, after which the governor-general consigns his written supplication to sacred flames, and retires amidst the firing of crackers, the beating of gongs and cymbals and other unearthly noise calculated to influence the tumultuous god of nature. If after all this homage he is implacable the Archabbot is called upon to offer prayers, and if welcome rain is still withheld the Archabbot's salary is also withheld by the Emperor.

The temples erected to the Dragon King are often thronged with peasants, who appear, with wreaths of weeping willow bound around their heads, that the god will grant them a few satisfactory showers.

Shing Wong is a great idol who annually receives a new silk gown from the government or some wealthy family and has his face washed by the prefect himself. The god has a stone and a copper seal, and when his votaries come to do him homage, clothes of the sick or sheets of yellow paper are stamped with them that the feeble may be strengthened and evil spirits warded off. Shing Wong employs some cruel implements of torture upon evil spirits, which are exhibited in several of his temples, and both they and his judicial proceedings are very similar to those which are in vogue in the criminal courts of the empire.

The ten kingdoms of the Buddhist hell are each presided over by a god, who punishes certain classes of offenses with a variety of tortures such as the imaginations of men have created from Greece to China and from Rome to America.

Pih-te, or Pak-tai, is the beneficent god of the Chinese, who existed before the world was, became incarnate, and, after a probation of 500 years, ascended to heaven to sit in a chariot of many colors and be attended by angels and fair women. It was after this, in the reign of Taou (2357 B. C.) that, according to Chinese annals, the earth was destroyed by a deluge. Twice thereafter Pih-te reappeared to guide the people and the state, and to wage war against the spirit of evil. Merchants about to take ventures, partners about to make important business statements, master and servants wishing to ratify their agreements, persons desiring to declare their innocence of crimes charged against them, all repair to his temple for advice or to make their most solemn and binding oaths.

The Queen of Heaven is a canonized girl who protects fishermen and sailors from the fury of the storms, and the Goddess of Mercy protects the souls as well as the bodies of mankind. Kum-fa is the tutelary goddess of women and children, and she has twenty attendants who attend to the details. The Five Genii preside over fire, earth, water, metal and wood, and the Great Sage of the Whole Heavens, of whom there is an idol in their temples, is a canonized monkey who was hatched from a boulder, and became first human and then superhuman!

DOMESTIC AND SOCIAL LIFE.

From the character which centuries of education have developed in the Chinese, it would follow that their domestic and social relations would be accompanied with much ceremony and apparent coolness. But they are not a cold people, although they have been taught to restrain their feelings. Custom confines the women quite closely to their homes, and the practice of unnaturally contracting the feet, which was originally

adopted to stamp them as a superior order of beings from the large-footed women of Tartary, prevents them from moving around much in their houses. The ladies of the better classes principally employ themselves in embroidering and painting on silk. Music is also a favorite accomplishment.

Chinese music is, however, most painful to Western ears. Upon the occasions of native weddings in American cities, specimens of it have been heard, which accord with the following description: "The gong is the type of Chinese music; a crashing harangue of rapid blows upon it, with a rattling accompaniment of small drums, and a crackling symphony of shrill notes from the clarionet and cymbal, constitute the chief features of their musical performances. Their vocal music is generally on a high falsetto key, somewhere between a squeal and a scream."

The Chinese are extremely fond of the drama, a branch of which, to their minds, is dancing. Elevating it, as they do, to such a height, they consider it presumptuous to dance themselves, but allow that honor only to professionals. The drama proper, although popular, is not of a very elevating nature. Women are excluded from the stage, their parts being taken by boys or eunuchs. In the northern and eastern provinces permanent theatres are to be found, but usually the actors are invited to private houses and paid for each performance. In every large dwelling and in nearly every inn there is a hall set apart for this purpose, and along the rivers and great canals, numerous strolling parties live in barges. As a rule the actors are the slaves of the manager; for to purchase a free child for the purpose of educating him as an actor is punished by a hundred strokes of the bamboo, and no free female is allowed to marry into that class.

One of the most common causes for the punishment which the son of China brings upon himself is gambling. It is all but universal. The youthful Chinaman is often found attired in very scant costume, having pledged his articles of clothing in some game of chance; and when the foreigner sees a struggling urchin being dragged through the streets by his stern father, the reason for his predicament may be inferred with tolerable certainty.

Next to gambling the Chinese are addicted to processions, public shows and festivals, with accompanying feasts. The new-year's time, the festival of the dragon boats, the feast of lanterns, the fisherman's festival, etc., are occasions of general rejoicing and merry-making. Friendly contests of strength, such as elevating or tossing heavy weights, they also enjoy; but it would be considered quite beneath their dignity to

countenance prize fights or wrestling matches, and even to place professional gladiators among the nobility, as do the Japanese.

THE LOYAL DRESS.

The native Chinese costume, although not graceful to European eyes, combines warmth with ease. Silk, cotton and linen in summer, with padded cotton garments for the poor, and furs and skins for the rich in winter; the robes usually light but compact, the shoes with thick felt soles to exclude moisture and cold—what more common-sense ideas could be combined in dress? The garments of the two sexes do not differ materially, except in color.

The tail is now universally worn by Chinese males, the only general exceptions being found among the Buddhist priests, who shave their heads, and the Taouist priests who let their hair grow long, as do also many of the independent tribes of the mountains. The pig-tail has become the symbol of loyalty, and when, during the present century, a defeated literary candidate and a fanatic headed the Taiping rebellion against the government, the first of his many complaints was “that the Chinese from the outset had their own style of wearing the hair; but these Mantchoos have compelled them to shave their heads and wear a long tail, so as greatly to resemble the commonest beast.”

THEY REFUSE TO SHAVE THE HEAD.

The aboriginal tribes whom the Tartars could not conquer are scattered in the mountainous districts of the entire empire. Some of them acknowledge the authority of the Emperor sufficiently to receive his mandarins as their principal officers, but they are always selected from among the most prominent members of the tribes. It is a custom of most of these primitive people to select New Year's Day as the day when matrimonial alliances are to be entered into. The fairs, which are held in the court-yards of temples, are thronged with young men and maidens, who are continually pairing off, resorting to the temples to worship the idol and then hastening to the girl's parents to sign the necessary documents. From seven to ten years after marriage the young man resides with his father-in-law. The first-born is presented to the parents of the husband as a sacred offering and the second-born goes to the father-in-law. Among some of the tribes it is the duty of the father to attend to all the children and grand-children to the extent of his means, and when he is buried the face of the corpse is twisted around to indicate that he is still watching over their welfare from the Great Beyond.

The body will not be allowed to rest in peace for any length of time, for the relatives will be anxious to ascertain their future fortune by its state of preservation; or they will desire to carefully clean the bones of the corpse, that their health may be preserved. The tribe which follows this latter custom is called bone-washers. A few of the tribes burn the bodies of the dead, and the widows ascend the pyre with their husbands as did those of India in the old days.



A SCENE IN CHINA.

To avert pestilence and other misfortunes from the tribe various measures are adopted. One of them is for the wealthy members to pay a certain sum to a poor family, in consideration for which the father agrees to offer himself as the regular yearly sacrifice to the idol of the dog. A great banquet is given, every one drinks freely of wine, and the victim, after getting more intoxicated than the others, is put to death before the altar. Another practice is for the man, who has besmeared himself with paint, and by his contortions, with priestly assistance, attracted pestilence, disease and misfortune, to be driven from the village as a scapegoat. The remembrances and bad effects of the past year are annihilated through the agency of a large earthenware jar, which is filled with gunpowder, stones and pieces of iron, buried in the earth, and exploded in the midst of much rejoicing and conviviality.

The aborigines are not all savages, although as superstitious as their civilized brethren who wear the pig-tails. They are good agriculturists, breeders of cattle, manufacturers and dyers of cloth. The wildest of the tribes are found in the island of Formosa, northeast of Canton, and the island of Hainan, southwest of that city. In the north of Formosa the savages cover only their loins, and indiscriminately

slaughter all Chinese and foreigners who cross their paths. The boldest tribes of Hainan are not only as cruel and quarrelsome as they, but are the most expert thieves living, so that when they visit the markets, at certain hours of the day, the grounds more resemble a military encampment than a mart of trade. Soldiers armed with spears are quartered in barracks not far distant, and when the market is closed the aborigines are ordered home.

The laws in force for the suppression of this turbulent element of the empire, and its eventual absorption by the law-loving bulk of the population, consist of provisions against extortion by the Chinese merchant; forbidding the aborigines to bear fire arms or the Chinese blacksmith to make arms for them; promising free pardon to any Chinese who shall kill an aboriginal who does not conform to the law by which, if protected by the government, he shall throw aside his rude ornaments, shave his head, and adopt civilized dress and manners; and obliging the native rulers to teach the aborigines the arts of industry and to report monthly to the ruler of the district within the frontiers of which the tribe is located.

Many of the primitive tribes are also found in the district through which the upper Hoang cuts its way. This is called the "loess" country, the name being given to it by a German Baron, who thus designated the peculiar yellow deposit through which the river pours, and which has caused it to be called the Yellow River. The table-lands have been cut into deep gorges, and at the foot of the vertical cliffs, far below the level of the plain, the people build their houses and villages, rear their families, their swine and chickens, live and die.

CHINESE HOUSES.

"Chinese architecture is entirely different from that of any other country. The general form of the houses is that of a tent; those of the lower classes are slight, small and of little cost. All are formed on the model of the primitive Tartar dwellings; but even in the great cities a traveler might fancy himself — from the low houses, with carved, overhanging roofs, uninterrupted by a single chimney, and from the pillars, poles, streamers and flags — to be in the midst of a large encampment. The fronts of the shops are covered with varnish and gilding and painted in brilliant colors. The streets of Canton, and of most of the cities, are extremely narrow, admitting only three or four foot-passengers abreast; but the principal thoroughfares of Peking are fully one hundred feet in width. The rooms — even those occupied by the Emperor — are small and little ornamented."

CHINESE MARRIAGES.

As a people, the Chinese are not polygamists ; where polygamy does occur, among the wealthier classes, it may be said to almost invariably spring from the motive of the man to have a numerous offspring who shall do his name honor in the ancestral hall. His desire also is that his children shall be sons, for, at each stage of their literary and worldly advancement, they do not fail to present the customary offerings and inscribe their new honor upon the family record. The premature death of a son is therefore not only the occasion of profound grief, but is looked upon as a contraction of the family greatness. The wives, on the other hand, though as proud of family honors as their husbands, are said to be strenuously opposed to polygamy. In short, there are whole families, in the upper grades of life, in which the ladies positively refuse to marry, for fear that they may be called upon to suffer the pangs of envy, jealousy and hatred occasioned by this state of married life. To avoid marriage some become Buddhist or Taouist nuns, and others prefer death itself to marriage. During the reign of a former king, fifteen virgins, whom their parents had affianced, met together upon learning the fact, and resolved to commit suicide. They flung themselves into a tributary stream of the Canton River in the vicinity of the village where they lived, and their tomb is still called "The Tomb of the Virgins." At another village, in 1873, eight young girls clothed themselves in their best attire, bound themselves together and threw themselves into the Canton River in order to avoid marriage.

Another cause of this dread evinced by girls for the married state, is that parents do all the match-making for both sons and daughters. How great a misfortune this distastefulness is considered may be realized when one learns of the eagerness with which marriage is pressed by the parents ; in short, the most delicate and sickly children are looked upon as the fittest subjects for early marriages, for their days, in all probability, will be short, and there is all the more necessity for haste in the matter. And where parents are old and feeble, and have marriageable children, they are in constant trepidation lest they shall close their eyes in death upon bachelors and old maids.

It often happens that marriages occur so early in life that the couples are separated and live with their respective parents until they arrive at a proper age. A shocking case of one of these forced marriages, which was prompted by a desire to comply with the parental wish, is that of a young man and woman in the humble walks of life, which was solemnized at the house of the bridegroom's mother, who, at the

time, was lying at the point of death. The couple were made man and wife, but when the wedding garment was removed from the bride it was discovered that she was a leper.

Before the parents consent to the betrothal of a couple, they consult the spirits of their ancestors by placing upon the family altar the documents which set forth the date of their births and the maiden names of the mothers. If the blessing of the departed is obtained, the services of the astrologer are next engaged. There are afterwards many passings to and fro, by those who are conducting the affair, bearing letters from father to father, and live pigs or wild geese and ganders, which are placed upon the ancestral altars, as offerings to family pride and bonds of union. The significance of the wild goose and gander is that the same pair of birds is said to remain united through life; they are therefore emblems of marital constancy. A presentation of silks to the bride-elect by the parents of the youth, followed by banquets, precedes the selection of the marriage day. In the case of the common mortal, a single astrologer is consulted, but if the Emperor is to be married the naming of the propitious day is referred to the Royal Board of Astronomy. When the day has been fixed, presents of sheep, geese and pots of wine are exchanged, in accordance with the rank of the parents of the contracted parties. The month previous to the marriage is devoted by the lady and her female friends and attendants to lamentations at her coming removal from her father's house, the night immediately preceding being especially set apart for weeping and wailing.

Notwithstanding this precaution of taking time by the forelock, and mourning for possible misfortunes, the life of the average Chinese family is peaceful and happy, and there are few disobedient sons to be punished with the severity for which the parents of the empire have become noted. The first wife controls the household, if polygamy is one of its features. She is "the moon," the secondary wives are "the stars," and they all revolve around the "sun." The first wife, or "tsy," is distinguished by a title, espoused with ceremonials, and chosen from a rank in life totally different from the "tsie," or handmaids.

FILIAL OBEDIENCE AND RESPECT.

All foreigners have noticed that filial obedience and respect, not to say love, are prominent traits of the Chinese character. When the social customs of the people, however, are carefully examined, considerable doubt arises as to how much of this feeling comes from fear or natural affection. The Chinese have not only absolute control over their youngest children, but exercise a sort of police supervision over even

their elder sons and daughters. This peculiarity is evinced more strongly in the case of daughters than of sons. One will see not only mothers throwing their disobedient children into the river, and sometimes drowning them in their anger, but parents beating their married daughters; and it is a not uncommon sight to see mothers chastising drunken or otherwise disreputable sons who have arrived at almost middle age. Further than this, the punishment inflicted upon men and women by their parents is often continuous and partakes of the nature of prison discipline. In the residences of those of wealth and standing, a son whose propensities are distasteful will often be found shackled, and heavy weights attached to his ankles, being kept for days in solitary confinement.

When parental discipline does not avail, the father seizes the son, and, with the assistance of his servants, drags him through the streets to the "cangue" or gaol. The sons are frequently banished to distant provinces, and, if the mother does not intercede for their pardon (for mothers are the same in all lands), they often live and die in remote parts of the empire.

The punishments meted out to children who abuse or murder their parents, sometimes extend to many generations. The laws in this regard are very similar to those which prevailed among the Israelites; among them children convicted of cursing or assaulting their parents were put to death. A case is mentioned in China, where a son, aided by his wife, severely beat his mother, and both offenders were decapitated. The mother of the son's wife was flogged and sent into exile, for she had committed not only a sin but had outraged the teachings of all the founders of Chinese civilization, since she had not effectively instilled into her daughter's mind the principles of filial piety. Furthermore, the punishment extended to the magistrates of the district, who were banished from the country. The innocent students, even, were forbidden to attend the literary examinations for a time, and thus their chances of preferment were seriously delayed. The house in which this unfilial couple resided was razed to the ground. The wide-embracing and severe punishment of families and whole communities, of the heads of clans and literary classes to which such offenders belong, even extending to numerous floggings, deaths, exiles, etc., seems quite unjust, but has the effect of making every man, woman and child, a guard, not only over his own actions, but even over those of his neighbors. When the crime reaches the magnitude of murder, the punishment sometimes includes a lingering death for the parricide, and a decapitation for the schoolmaster who had the misfortune to instruct the unnatural child;

and what is more to be deplored, disgrace is heaped upon the ancestors of the family. The bones of grandfathers are scattered and dishonored, and the ancestral hall is closed. Offenses of this nature are consequently rare.

Another picture : “A pleasing anecdote in relation to filial piety is told of a certain youth. Having lost his mother who was all that was dear to him, he passed the three years of mourning in a hut, and employed himself, in his retirement, in composing verses in honor of his parent. The period of his mourning having elapsed, he returned to his former residence. His mother had always expressed great apprehension of thunder, and when it was stormy requested her son not to leave her. Therefore as soon as he heard a storm coming on, he hastened to his mother’s grave, saying softly to her, ‘I am here, mother.’”

AGRICULTURE.

It is fortunate that the Chinese are so naturally adapted to agriculture, since their four hundred million bodies so much depend upon the soil for existence. Next to education the government is a patron of agriculture, exempting from taxation all those lands which are reclaimed by their owners, or in case the waste lands are in remote districts and not thought worthy of attention by the proprietors, transferring the title to those who will cultivate them. The Chinaman’s love of quiet industry and the government’s continual encouragement of it have left few barren spots of the empire untouched. The slopes of their hills even are terraced, and thereby made to retain sufficient water to irrigate the crops. When encouragement does not have its intended effect force is unhesitatingly applied. Each village has its agricultural board, and if a farmer shows negligence in realizing the greatest possible yield from his land he is simply and thoroughly flogged by the magistrate, upon the suggestion of the board. If he has left much uncultivated he receives many stripes; if little, only a few. The property of landed proprietors which is allowed to lie unimproved is confiscated to the crown.

The lands in China are held by families, upon the payment of an annual tax, which is not levied in case of a failure of the crop ; that is the law of the land, but needy mandarins often exact it. There is another general law to the effect that the provincial government may advance money to farmers whose crops have been destroyed, for the purchase of fresh seed.

As a rule, the Chinese farm does not exceed one or two acres, and is separated from the next by a narrow embankment. To draw the greatest possible amount of good from his land the farmer allows mounds

of a certain form to remain in the middle of his small field, and plants rows of cedar trees, variously combined, across the rice plains. These mystic forms and figures are calculated to obtain the favor of the gods. Upon the clay walls of his house he also paints a circle or other effective figure, recommended by a Buddhist or Taouist priest to keep wolves, panthers, foxes, wild cats, badgers and other pests away from his few cattle and sheep. The elders of some of the villages even pass laws against injuring either the surrounding trees or the birds which lodge in them, as both are believed to have a good effect upon the adjacent rice plains.

Having thus seen by what means the government and the gods are expected to assist the peasant of China we will see how he aids himself. The plow consists of a beam handle, a share with a wooden stem, and a rest behind instead of a moulding board. It is so light that he often carries it home on his shoulders. A large wooden hoe, tipped with iron, often takes the place of the plow, being universally employed in the cultivation of the hill lands. The harrow has three rows of iron teeth.

The ceremonies which usher in the agricultural year in China are conducted at Peking, by the Emperor in person; in the other provinces the various officers, headed by the governors, worship the god of spring, who is represented by an idol holding a branch in his right hand, his left resting on the horns of a huge buffalo made of paper; thus indicating that it is time for the farmer to put his buffalo to the plow and bring forth his crops. After the land has been plowed and harrowed, fortune tellers name the lucky day when the seed is to be sown. At the appointed time the seed is cast into a corner of the field, and when the shoots have grown a few inches they are transplanted. The irrigation of the land is not accomplished in so crude a manner as in Egypt, with merely buckets, chain pumps and horizontal wheels, but steam power is often applied where the land is high above the surface of the river. With the regular manure which is used are also mixed feathers of birds, bone dust, bean cake, Peruvian guano and human hair, which is preserved by the barbers.

In June the rice is usually reaped with sickles, in some districts the tops of the ears only being gathered, stacked into small bundles, and rapped against the inside of tubs so that the grain will be thereby collected. Other kinds of rice are threshed with flails upon an asphalt floor with which every farm is provided, or the grain is trodden out by oxen. It is then, perhaps, gathered on trays and thrown into the air, or taken up on pitchforks that the wind may perform its primitive function of winnowing. Toward the end of July another crop is sown.

When the rice is finally stored in the granary, it is mixed with the ashes of the husks, which contain the necessary amount of carbon to drive away all destructive insects. Even with this preservative farmers are not allowed to withhold their grain in times of scarcity, hoping for extravagant prices; this is the law, but the mandarins come in again, with their small salaries, often wink at the statute and realize a handsome fortune by colluding with equally unprincipled farmers to take advantage of a public calamity.

The tea plant flourishes not only in Southern China, or the tropical regions, but as far north as Mongolia, where the winter is severe. The seeds are alternately dried and soaked until they begin to sprout, when they are planted in a thin layer of earth, spread over basket-work or matting. Like delicate children, the shoots are not at first exposed to the night air, but finally they get strong enough, when they are four inches high, to be planted out of doors. At the end of the third year, the plant has reached a height of from four to eight feet; and a tea plantation, ready for the harvest, resembles a great field of evergreens. The leaf is similar in form to that of the myrtle. Three crops are gathered, usually in April, June and July. One leaf is plucked from the stalk at a time, and deposited in a clean wicker-work basket. The leaves are then spread out in the sun to dry, trodden under foot to expel any lurking moisture, and then heaped together and covered with cloths for the night. When uncovered in the morning, the generated heat has changed the green color to black or brown. The laborers now rub them between their hands to twist or crumple them, and they are exposed to the sun, or placed in a wicker-work frame and baked over a charcoal fire. Before finally getting into the channels of trade the leaves are subjected to another baking, and are cleaned and packed by the middleman between the planter and the tea merchant.

The leaves of green tea, while being subjected to the charcoal heat, are constantly fanned, in order to retain their color.

Brick tea, which is so much used in China, Thibet, Mongolia, Mantchooria and Siberia, is made from leaves, stalks and stems, which are heaped into baskets and placed on iron pans of boiling water. Underneath the pans slow fires are kept burning, and the steam reduces the contents of the baskets to a proper consistency to be placed into moulds and pressed. The "bricks" average 10 x 5 x 1 in. They are purchased principally by Russian merchants, who ship them to Siberian markets, where they are bought by Tartar and Mongol tribes.

The silkworm was indigenous to China, the silk trade being carried on between that empire and Persia for many centuries before it was in-

troduced into Europe. When Alexander the Great conquered Persia, during the first portion of the fourth century B. C., the silks of China were exposed for sale in all the marts of Greece, but the material was supposed to be a vegetable down or a fine wool.

But twenty-three centuries previous to the first sight which Europe obtained of the mysterious stuff, an Empress of China reared a number of silkworms, and succeeded in weaving some beautiful webs. She is worshiped as the goddess of silkworms, and set the style which every imperial lady has since followed of thus interesting themselves. During October of each year, the Empress, accompanied by her attendants, repairs to the altar, and, with golden and silver implements, gathers mulberry leaves for the imperial silkworms, and winds a few cocoons of silk. The garments which they weave are to cover the principal idols of the empire.

Well, the delusion under which Europeans labored was dissolved by two Nestorian monks, who, eight centuries later, arrived at Constantinople from China and told the Emperor what they knew about silk culture. They were persuaded to further prosecute their investigations, returning to China for the purpose. Collecting a quantity of eggs they packed them in bamboo tubes, and thus the industry was introduced to the West. It is reported that these pioneer eggs were hatched by the heat of a manure heap.

A moth will lay five hundred eggs in three days, after which she dies and the male does not long survive her. The eggs are carefully washed in spring water, when about two weeks old, and during the autumn and winter months are preserved on pieces of paper or cloth. In the spring they are placed upon bamboo shelves, which are devoid of any harmful fragrance, and soon a hair-like worm appears, which, when young, is fed almost continually; but, like other babies, the time between meals is gradually extended. Besides mulberry leaves the flour of peas, beans and rice is given to insure strong and glossy silk. The worm matures in thirty-two days, having had during that time four periods of sleep, each of which was accompanied by a casting of its skin; while the new covering was forming the worm slept. For a few days previous to "the great sleep," as the Chinese call it, the worm has a voracious appetite. Having attained to maturity, about two inches in length and as thick as a man's little finger, it changes from a grayish to an amber hue, and commences to move its head from side to side and spin the thread around its body, which forms the cocoon. In a few days it has accomplished its object, falls into its last sleep, and, casting its skin, becomes a chrysalis. This is destroyed by placing the cocoon near a slow fire, and then the manufacture of the silk commences by unwinding the thread.

Next to the work of rearing silkworms and manufacturing silk, there is no branch of manufacturing industry which affords more employment to the Chinese than that of making porcelain and chinaware. From the preparation of the clay to the decoration of the ware the processes are simple, and, in marked contradistinction to the tendency of Western lands, machinery seems never to be employed when the work can be done by hand. In fact, it is possible that the Chinese do not desire labor-saving machinery in their thickly-populated empire, which is hemmed about either by rocky, barren and hostile countries or by those almost as populous.

Wheat and barley are also good crops, and in some districts the grain is sown as soon as the second crop of rice is harvested. In the northern portions of the empire wheat, barley and corn are sown and reaped at the times prevalent in temperate climates. The grinding mill consists of two circular stones, the upper one concave and the under one convex. A bar is fastened to the upper stone, and a bullock, or buffalo, is attached to the bar. The grain is poured into a funnel which sets into the upper stone, and falls down over the lower one as flour. Water mills are also known, although not common. Their inventor has been elevated to the position of a god, and each mill contains an altar in his honor.

The peanut crop is harvested in December, January and February. The nuts are exposed for sale in all fruit shops. Farmers value the oil which they extract from them very highly ; the residuum, or cake, is used as manure for rice lands and food for cattle, while the shells are burned for fuel. Sugar cane is grown both for the sugar and as a raw article which is sold by the fruiterers. Indigo is raised from the island of Formosa to Mongolia, three or four crops being gathered from one root. The plants are cut with sickles, bound into sheaves and placed in vats, where they are allowed to ferment for nearly a day. The liquor is then drawn off into other vats and beaten with paddles, which hastens precipitation. The precipitate, after being boiled, strained and exposed to the sun, is cut into cakes, in which form the world sees them.

Beans and peas are also raised for food crops, for the oil which is pressed from them, and for the cakes which are used as cattle feed and manure.

Chinese cotton is the crop which follows wheat and barley, in rotation. The seed which is not required for next year's crop is sold to oil merchants, or used as food and medicine. It is said to operate upon the kidneys. The stems of the plant are used for fuel. After being cleaned the cotton is spun into yarn, and eventually appears as nankeen,

linings for dresses, cotton velvets, etc. Tobacco is another prolific crop. After it has been forwarded to the factories, the leaves are trodden under foot by men, well sprinkled with oil, subjected to a great pressure, taken out in cakes, and afterwards planed into "fine cut."

FISHING.

The Chinese being a nation of fish-eaters as well as rice-eaters, the government has imposed very strict regulations upon fishermen, dividing the waters into districts and the vessels into companies, placing over each old and honest "salts." There are salt-fish vessels and fresh-fish vessels. Many of the latter are provided with great cisterns into which the fish are cast as they are caught, and others are simply reservoirs from stem to stern, in which fish are artificially reared on a paste made from the flour of wheat and beans. Artificial ponds are common throughout the empire, and the Chinese have made so close a study of the science of pisciculture that they place plantain trees around them, for the rain which falls from their leaves, after copious showers, is said to be impregnated with a solution which promotes the health of the fish. Other trees are placed on the banks, that the fruit may fall into the ponds and fatten the fish. Willow trees are harmful. Grass growing at the water's edge is avoided lest it should have attached to it the ova of fishes of prey. Many other like precautions are taken, the result of the combined experience of an observing people for many centuries.

In capturing fish upon their own ground, the Chinese show the same ingenuity and close powers of observation as in rearing them artificially. For instance, it has been noticed that, when terrified, fish invariably shoot toward the light. So the Chinese fisherman fastens a long, white board to his boat, inclining toward the water, and also a large stone which he lowers over the side, so that when he paddles along at night, the stone making a rushing noise, the fish will jump toward the reflection and in most cases overleap it into the boat. On the same principle is the plan of forming two squads of boats into an inner and an outer circle, to the inside boats being fastened a circular net. In the center of the circle formed on the surface of the water by the corks to which the net is attached, is a boat in whose bows is kept burning a bright fire. The crews of the outer ring of boats furiously beat the water, and the fish in terror dash toward the central fire, which lights up the night all around, and thousands of them are entangled in the net and drawn into the inner circle of boats.

Along the banks of the rivers will be seen tiny huts occupied by

fishermen, and near each hut a large dip net worked by a windlass. To many of the nets live fish are bound by cords to serve as decoys, or provided with a pocket or well in which the finny attractions swim about uninjured. Fish are also speared, caught with the hook and line, with the hands and by means of cormorants. Each bird has a ring around its throat to prevent its swallowing the fish and is so trained that it shows great humiliation when it dives and misses its prey. When fatigued the cormorant rests awhile in the boat, and at a signal from the fisherman resumes its occupation. Fresh water turtles, shrimps, and oysters are objects, also, of the Chinaman's industry and ingenuity.

Oysters are never eaten raw, being considered too cold for the stomach. They are either fried or preserved in salt. The shells are used in building walls or converted into lime. Oysters are also put to other uses. Small images of Buddha, or of other popular deities, are placed inside the shell and the mollusks are thrown back into the pond. There they remain until they have had time to deposit a layer of mother-of-pearl over the idol, which is then extracted and sold as a miraculous creation.

CHINESE COMMERCE.

From a bare mention of an imperfect list of China's natural products it will be realized how extensive must be her dealings with other lands. The Chinese have no ambition to ascertain in actual figures the extent of the internal commerce of their country, which is half as large as Europe; and it would be an endless task for a foreigner to attempt to collect such information from a territory not traversed by a comprehensive system of public roads and virtually unbroken by railroads. But despite all drawbacks, floods of treasure pour down her imperfect water and canal ways, and are collected by native merchants and borne overland to the sea-coast ports, while opium, metals, sheetings, trepang, bird's-nests, precious stones, furs, gold, silver, umbrellas, clocks, telescopes, cutlery, snuff, etc., are imported. "Foreigners can acquire land and houses at the free ports, and may travel in the interior for purposes of pleasure or for trade, but must use the conveyances of the country. Produce may be brought from the interior by paying at the port of destination a duty which is equal to one-half the duty upon exportation. This half duty is a commutation of the native levies exacted in the several provinces, and comprises a part of the provincial revenue. Foreign merchandise may be sent into the interior under a similar system."

THE MONGOLS.

Next to Thibet, Mongolia, or the land of the Mongols, is the holy land of Lamaism ; after Lassa where the Grand Lama resides, Urga, the chief town of Mongolia, is most sacred. It is on the direct line of travel from Lake Baikal, Southern Siberia, whose wonders in connection with Lamaism have been already narrated, and here resides the "Kutukhtu," or chief Lama of the great province. He is generally brought from Thibet, an immense caravan of fanatics accompanying him to his future capital. The nomads speak of Urga as Bogdo-Kuren, or "sacred encampment." The Russians called it Urga, or palace, on account of the large temple which the Lama occupies. It is high and square, with flat roofs, and accommodates 10,000 priests. A brass image of the future Buddha, manufactured at Dolon-nor, a famous town for the construction of idols, sits in the center of the temple, looming up thirty-three feet in height. Before the idol is a table for offerings, and numbers of lesser gods are ranged around the walls. The Kutukhtu is said to have become immensely wealthy by accepting as personal favors the offerings of the faithful, being the owner also of 150,000 slaves, who inhabit the environs of Urga and other parts of Northern Mongolia. All these slaves are under his immediate authority and form the so-called Shabin class.

The town is divided into two parts, the Chinese portion being separated three miles from the Mongolian, and called the place of trade. The inhabitants of the Chinese quarter consist of traders and officials, who, by law, are forbidden to settle lest they should enter into collusion with the natives.

The Mongolian town is little more than a collection of temples with little Chinese houses or felt tents grouped together and a market square in the center. The inhabitants seem to be chiefly priests and beggars, who assemble on the market place, covered with rags, vermin and, perhaps, drifts of snow. Packs of hungry dogs wait near the rough shed or den which some of them occupy ; for death comes as a welcome relief at times—and when these miserable beings pass out of the world of Lamaism, their bodies are literally cast to the dogs. This custom even prevails among the so-called higher classes, who peaceably live and die in sight of the beggars. If the body be not quickly devoured the priests proclaim the ungodliness of the deceased, so that every funeral procession which passes through the streets of the sacred encampment is accompanied by intelligent dogs, sniffing and licking their chops in anticipation.

The government of Urga is a portion of a province of Northern Mongolia, which is ruled over by a Mantchoo sent from Peking and a native prince; and this is the general plan which is followed to preserve peace. Much of the southern and eastern portion of Mongolia is desert land, the western part of which is unexplored even at the present time. The country through which one passes from Urga toward Peking, previous to reaching the desert, is a great steppe on which the flocks and herds of the Mongols are grazing. A number of public roads cross the desert and converge at Kalgan, wells being dug and tents pitched by nomads who beg from passing caravans as they slowly toil over the six hundred miles of dreary country. Herds of antelope are also seen like the nomadic Mongols, seeking pasturage in the desert, and when drought drives them from the plain, they avoid the settled districts and sometimes emigrate in vast herds to the rich lands of Northern Mongolia. Being armed with such crude weapons, the natives have to resort to stratagem to approach the timid animals, one of their favorite plans being to near them by quietly walking upon the farther side of a camel which is led by a bridle. The antelope are also snared in traps of tough grass, which lame the animals when they struggle to get free. The skins are usually sold to Russian merchants.

It is along this line of travel that the countless caravans of brick tea pass into Siberia. In early autumn long strings of camels may be seen drawing toward Kalgan, over rugged hills and elevated table lands toward the fertile valleys and plains and mild climate of China. It is like going from Switzerland into Italy. The town commands the pass through the great wall, and toward it are coming 200,000 or 300,000 chests of teas by steamer and cart. Four chests, weighing about 100 pounds apiece, the Mongol will load upon each camel, receiving his pay from a Chinese agent who acts for the Russian tea merchant. His destination is either Urga or Kiakhta, in Southern Siberia; if to the latter point, he starts on a journey of forty days' duration, with the possibility of contending with formidable drifts of snow beyond Urga. From Urga to Kiakhta the tea is transported in two-wheeled bullock carts.

But it would be far from the truth to state that the Mongols carry most of the brick tea into Siberia. They are passionately fond of it themselves, and not only drink it as a beverage but season their food with it. Ten to fifteen large cupfuls is the daily allowance of a girl, but full-grown men imbibe twice as much. The Mongols live in tents, eat like wild beasts, consider fowl or fish unclean, are lovers of mutton, especially of fat sheep's tails, are owners of horses, camels, oxen and sheep, and

the carriers of Central Asia, going north and south. Not only do they transport tea, but salt from the lakes of Mongolia to China, and supplies between the Chinese forces situated on the borders of the empire. During the autumn, winter and early spring their camels are all employed, and "with the return of April the transport ceases, the wearied animals are turned loose on the steppe, and their masters repose in complete idleness for six or seven months. The men, as a rule, do nothing but gallop about all day long from tent to tent, drinking tea or kumys and gossiping with their neighbors. They are ardent lovers of the chase, which is some break to the tedious monotony of their lives, but they are, with few exceptions, bad shots, and their arms are most inferior, some having flint and steel muskets, while others have nothing but the bow and arrows. An occasional pilgrimage to some temple and horse-racing are their favorite diversions.

The Mongols of Mongolia do not in fact greatly differ from the Mongols of Siberia, except that their dress has been fashioned after the Chinese style and the men wear the pig-tail. They therefore acknowledge the supremacy of the Mantchoos dynasty, which is Mongolian itself. The Mongol princes receive salaries from the Emperor, who also promotes them from one rank to another, and princesses of the Imperial family are given in marriage to both Mongolian and Mantchoorian princes. Three times in ten years the princes travel to Peking to bring gifts of camels and horses to the Emperor as pledges of their allegiance, and receive in return elegant silks, dresses and caps of far greater value. Once in ten years the Emperor's daughters-in-law are allowed to visit the court. The Mongols pay a cattle tax to their own princes, but no tax to China. They are liable to military service, but the government provides them arms. Obviously they get from China far more than they give to her.

THE THIBETANS.

The origin of the Thibetans is lost in the shadows of time, savage tribes of nomads with their flocks of sheep and goats inhabiting the great table lands of the Himalaya Mountains when the Chinese themselves first commenced to have a history. The country lies between the lofty Himalaya and Kuen-Lun mountains and is also traversed by ranges of less elevation. This mighty Alpine plain, the surface of which is lifted as high into the clouds as the summit of the Alps, bore the name among the Chinese of the Land of Demons, or of Western Barbarians. The Thibetans themselves claim to be the most ancient race in the world, and proudly boast of their descent from a large species of ape. Middle

Thibet is still called Ape-land, and a writer who lived long among the Mongols declares that the features of the Thibetans much resemble those of the ape, especially the countenances of the old men, sent out as religious missionaries, who traverse Mongolia in every direction.

For twenty centuries, more or less, the various tribes made war on the surrounding territory, penetrating into Hindustan and snatching away Chinese territory, invading Parthia and establishing one of their capitals near Khiva, and coming into conflict with Persians and Tartars: They were nomadic in their habits, following the courses of rivers with their cattle, and living in tents as they fought their way over Central Asia. Those of the east founded several obscure kingdoms, and finally, in the latter part of the sixth century, one of the rulers, whose residence was on the stream which runs near Lassa, became so powerful that he extended his dominions on the southwest to India. He afterwards fixed his capital at Lassa.

By common consent this king, who is known to the world as "Ssrong-bTsan-sGam-po," introduced Buddhism into the country. He sent his prime minister to India to study the new religion in all its purity, as his wife was a Buddhist and an Indian princess. Then having asked the hand of the daughter of the Chinese Emperor in marriage, and been refused, he marched to the frontier of China and was defeated, but received the lady as his bride. These two princesses brought with them books and idols, and for their preservation temples were built at Lassa, or "godland." A commission was appointed of an Indian pundit (professor) two Nepaulese (Indian) teachers, one Chinese and one Thibetan to translate the books of doctrine and the ritual of Buddhism.

Notwithstanding the marriage, a series of fierce wars between China and Thibet lasted for eighty years. A peace was then concluded, and a stone monument commemorating it was erected in the middle of the capital. This still exists in the inclosure of the Lama's great temple, but did not prevent a renewal of war and the fall of the Thibetan power, forty-five years thereafter (866)—that power which had dominated Central Asia for four hundred years. In the meantime other enthusiastic Buddhist kings had arisen, monasteries were built, and learned men were introduced from India to teach the faith. In the eleventh century, the first Grand Lama, or head of the faith in Thibet, appeared in the person of an abbot of the monastery of Ssa-skyä; in the twelfth, Thibet acknowledged the sovereignty of China; in the thirteenth, China was included in the empire of the Mongols, under Genghis Khan.

Genghis was not a Buddhist, but a shrewd monarch who desired through the spiritual head of the church to keep Thibet in subjection.

He therefore elevated the Lama to the rank of a sub-king, and sent an ambassador to him with the following order: "Be thou the Lama to adore me now and in the future. I will become master and provider of the alms-gifts and make the rites of the religion a part of the state establishment; to this end have I exempted the clergy of Thibet from taxation." The grandson of Genghis made the Grand Lama of Thibet, "king of the doctrine of the three lands." After the decline of Buddhism in India, the patriarch of the religion transferred his seat to China and the Mongol emperor shifted the honor to Thibet. In the fourteenth century the Mongol dynasty was expelled by the Chinese.

LAMAISM.

The logic of events, therefore, would make Lamaism a form of Buddhism, which is Indian in its constitution, Mongolian and Chinese in its tendencies. In drawing their inspiration to so great an extent from India, the kings of Thibet obtained deep draughts of Brahmanism. The priesthood became as supreme a caste as the Brahmans, and from thence also were received the seeds of Sivaism. The Sivaits are those who worship Siva, or the god of destruction, as superior to either Brahma or Vishnu. Lamaism also adopted other gods of the Hindu faith, but the power of their religion is in the priesthood, who are the visible congregation of the saints, the highest orders of whom claim to be incarnations of previous saintly souls. Little inferior in rank to gods and spirits are these incarnated saints.

Lamaism has its trinity, as does Buddhism, in the "three most precious jewels" of the Buddha, the law and the congregation of the priests; its festivals commemorate the great events in the life of the Buddha, and injury to life, as a portion of the ladder of existence, is strictly forbidden. Joined also to Hinduism, Brahmanism and Buddhism is Shamanism, or spirit worship. This is the ancient religion of the Tartars, and the four "isms," ingeniously bound together, constitute Lamaism.

THE TWO LAMAS.

Lama, in the Thibetan language, signifies spiritual teacher, or lord. At the head of Lamaism are two lords who with their priesthood govern Thibet and hold the spiritual supremacy over Mongolia, Southern Siberia and portions of China. Both of them have, theoretically, the same authority, but the "Dalai-Lama," or "Ocean-priest," who resides near Lassa, rules over a much broader territory than the other, and is in reality more powerful.

Their followers believe that they never die, but when the body of one perishes the soul passes into the body of a small boy, and it is the official duty of the surviving Lama to interpret the oracles and determine upon whom the incarnation has descended. Sometimes the deceased has confidentially mentioned to his friends in whom he would re-appear, or the statement is contained in his will. These transmigrations are believed to occur from the bodies of all the priests of the first three degrees; but of late years it is noticeable that the Emperor of China can invariably place his finger upon the heads of those little boys whose bodies are to be endowed with priestly souls. Women sometimes attain to the rank of "Khubilghans," or incarnations of former saints.

The architecture of the temples is a mixture of Chinese and Indian styles, and their construction in Thibet seems to have been affected by the Mohammedanism which entered the country when the Thibetans, during the eighth century, were in alliance with both the Arabs and Turks; for the native temples always face the east, in Mongolia the south. The rule is also followed that the temple may look toward Peking and the Emperor. In this connection, also, it should be remembered that Genghis Khan, the founder of the great Mongol Empire, was a Mohammedan, if anything. The temples are usually square and divided into entrance hall, main hall and sanctuary, and all around are the dwellings of the priests, which together form the lamasery.

The personal residence of the Grand Lama stands on Buddha's Mount near the city of Lassa. It is over 300 feet high and contains 10,000 rooms. Numerous other temples of enormous extent are scattered over the plain on which the capital of Thibet is built. These edifices are thronged with priests, 20,000 of whom are in attendance upon the Lama. "Vast numbers of pilgrims come to him from distant countries every year. He is never seen except in a remote and secret part of his temple; here, surrounded by lamps, he seems absorbed in religious revery. He never speaks, or gives a sign of respect, even to princes. With an air of sublime indifference, he lays his hand on their heads, and this is regarded as an inestimable privilege." This mysterious and divine creature, the incarnation of the patron saint of Thibet, sits cross-legged, like all the deities of India and the incarnations of the Buddha, and is clothed in fine woolen and silken robes wrought in gold. Near the Lama's sacred residence is a Chinese garrison, whose temples are ablaze with precious stones.

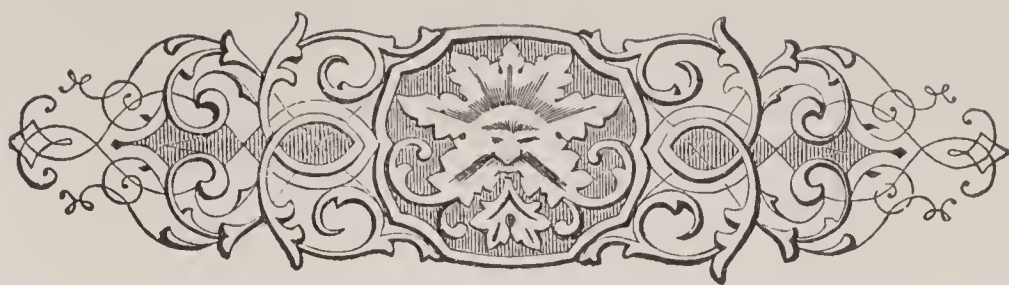
Lassa itself lies in a fertile plain encircled by mountains and hills. It is the largest town in Central Asia, containing some 25,000 people exclusive of the 50,000 lamas who reside in the vicinity. It is the

Rome of Buddhism. The immense priestly establishment of Lamaism is supported by revenues from great landed estates, and by gifts from the people whose superstitions are continually being made lever-ages for extortion. In Lassa itself there are hundreds of professional sorcerers, and hundreds more are continually departing to practice their arts upon the Mongolians and the more ignorant tribes of Siberia. Another prolific source of revenue is found in the sale of idols, which are manufactured by the lamas themselves.

THEIR FINE WOOLENS AND SHAWLS.

The Thibetans as a people are celebrated in the modern world for their fine woolens and shawls. The material for shawls is the fine, soft fur beneath the long hair of the goat of Thibet. Another considerable article of trade is the glossy, waving tail of the yak, which is used as a fly or insect brush. In the midst of a vast plain in Southwestern Thibet is a great encampment, consisting of black tents made of blankets fastened to stakes by ropes of hair. Flags of colored silk and cloth flutter about on all sides. This vast encampment, or town, is surrounded continually by thousands of goats, sheep and yaks, grazing on the plains and feeding far away over the hills. Here is the chief market for shawl wool, and the native herdsmen, buyers and sellers are seen to be attired in what has come to be the national dress—thick woolen cloth. and prepared sheep skins with the fleece turned inward.





THE BURMESE.



THE Burmese are Mongolian in all their features, but unlike the Chinese are generally athletic and excel in wrestling, boxing, rowing and foot ball, the latter being almost a national sport. They are a social, happy, domestic people, notwithstanding the despotic form of government under which the people of Independent Burmah live. The general name, Burmese, embraces a number of races, such as the Moans, who are descendants of the ancient Peguans, a people far mightier than the present, and the Laotians, or Shans, who are believed to constitute the parent stock of the Siamese. The eastern Shan states are divided between the Burmese and Siamese governments, but in so indefinite a way that it is said few Laotians can tell to which country they owe allegiance. The ruling race, the Burmans, or Mranmas, as they style themselves, claim to have descended from celestial beings, who fell from their spiritual state during their life upon the earth.

THE ANCIENT PEGUANS.

The ancient kingdom of Pegu centered near the mouths of the Irawaddy and covered nearly the present territory of British Burmah. It was in a peculiarly favorable position to get into quarrels with the Burmese and the Siamese, and all parties improved their opportunities. The early history of Siam is little else than a series of wars with the Peguans and the Burmese, sometimes for dominion around the Gulf of Bengal and at other times because there were disputes about the possession of white elephants or idols. One of their longest wars is said to have been occasioned by the theft of a handsome idol from a small Siamese temple by a crew of unprincipled Peguan sailors. A dearth of provisions occurred that year in Siam, which was imputed to this impious act, and the king of Pegu refused to deliver the stolen idol to a Siamese embassy. The Peguans were obliged to call the Portuguese to their assistance before they could expel the invaders. Both of the native kingdoms were almost exhausted by this "war of the idol," and hostilities

were suspended until the middle of the seventeenth century. Another invasion of his territory by the Siamese forced the king of Pegu to form an alliance with the king of Burmah. The invaders were expelled, the king of Pegu was assassinated by his ally, the Peguan army disbanded, and the kingdom incorporated with the empire of Burmah.

THE GOVERNMENT.

The Burmese government consists ostensibly of the King, the four ministers of state forming the High Council, and the household ministers who execute the royal orders. When the King sanctions the decisions of the High Council they become laws. These officers are also removable at the King's pleasure. It is said that there are no regular salaries attached to government officers; that the land is divided into districts, parcelled out to the lords, and that every officer regards his office or district as his field of gain, practicing every art to make it profitable. The power of the King decreases with the distance from Mandalay, his capital, so that in distant provinces the people elect their own governors. In the districts bordering on China both Chinese and Burmese take a hand in self-government, and the state of affairs is as complicated as in the country of the Laotians.

ROBBED BY OFFICIALS.

The government employs a system of taxation, or extortion, very similar to that of Persia, by which the royal revenue is raised, and the expenses of the army are borne by the peasantry. First, there is a house tax levied upon the villagers, from the payment of which farmers who have taken up royal land and artificers employed on the public works are exempt, they being liable to military duty. The soil is taxed five per cent. of the crops. Fishing privileges are let by the government, all these taxes and revenues being farmed out to officers of the crown, who live well or poorly according to their ability to extract money from the community. The King also sells monopolies, such as that of cotton, by which the farmers are forced to deliver their crops to the officials at very low prices, who sell the produce to European or native manufacturers and speculators at an enormous profit. The farmer receives a certain number of acres from the government free of the regular tax, but this land, with the like tracts of his neighbors, must help maintain a soldier and pay him a certain sum in money; and other families, who have tax-free land, bear upon their shoulders doughty captains and centurions. The colonel raises his salary from his officers and men. As a great part

of the income of officials is derived from law suits, litigation is encouraged. Trial by ordeal is sometimes practiced outside of Mandalay and British Burmah. The parties are made to walk into the river, and he who keeps longest under water gains the cause. Capital punishment seldom occurs.

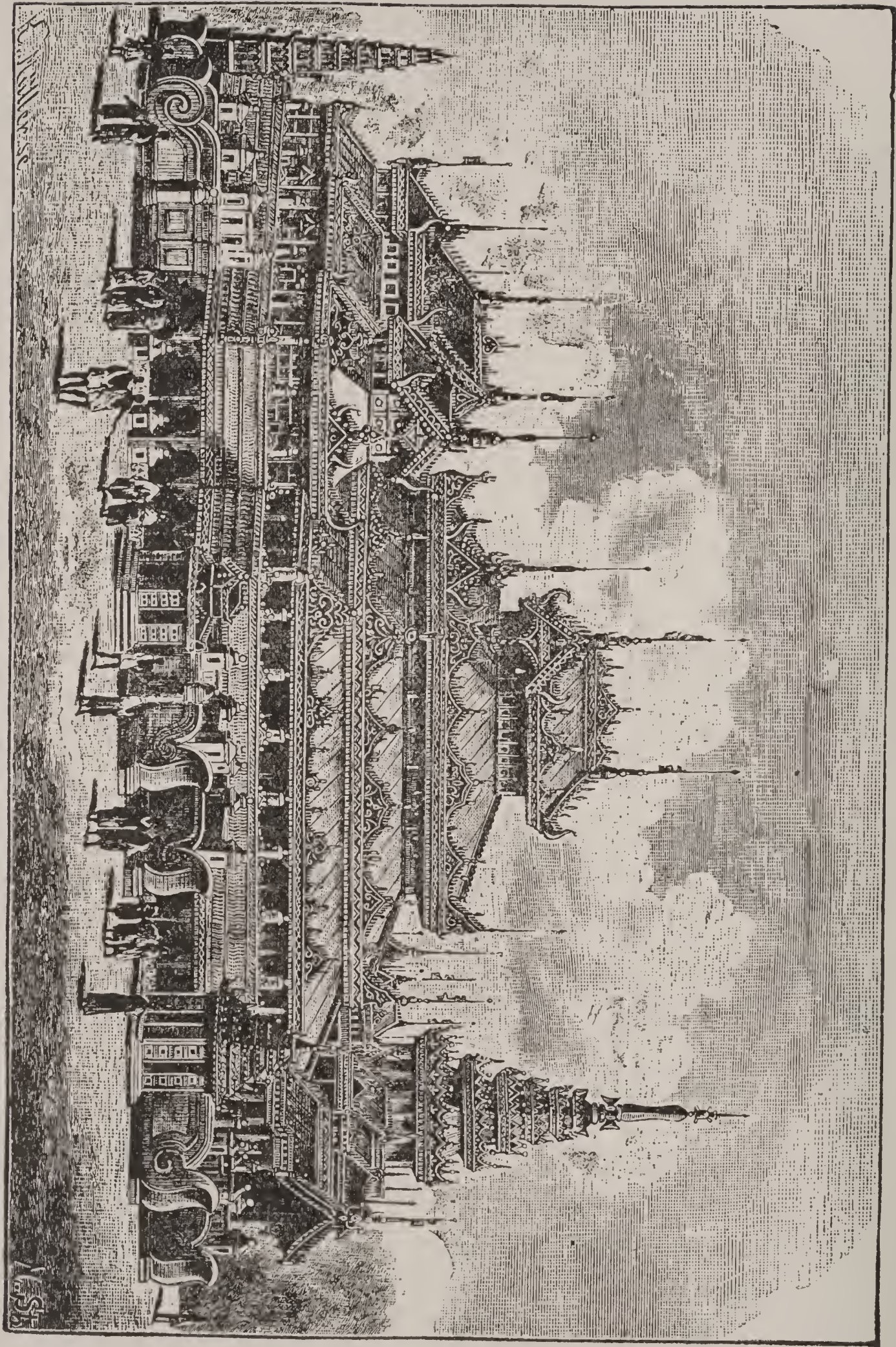
Although the written code of laws is derived from the Institutes of Menu, every monarch has added or amended as he pleased, and the result is a curious jumble. Among the laws which have thus sprung up are those which make the inhabitants of a whole town responsible for the theft of property proved to have been lost therein, though the thief himself be not discovered, and which hold wife and children responsible for an absconding debtor. As in the most barbarous of the African states, so in Burmah a debtor may be enslaved, and a female in such a case often is taken as a concubine. In other respects woman's legal status is not so bad.

Fortunately the present King of Burmah is reported to have the promptings of a reformatory spirit. He is easily approached, and does not require that his feet, his ears, his nose and all his features and acts shall be characterized as golden. But white umbrellas and white elephants are yet the royal insignia. The Lord White Elephant has a palace, a minister and numerous attendants.

THE ROYAL CAPITAL.

During the war between the Burmese and the Peguans the capital of the kingdom was changed many times. Pagan, where imposing ruins are still found, remained the capital for twelve centuries, when the Chinese invaded Burmah and a removal elsewhere was found necessary. It was after this that the Burmese and Peguans fought for the supremacy and until the middle of the last century it seemed probable that the ancient race would maintain themselves in power. They had captured the Burmese capital and the last king of his race. But a brave village chief threw off their yoke, recovered Ava, the capital, became King of Burmah and founder of the present dynasty.

Mandalay, the modern capital, was founded and built between 1856 and 1857, the royal house having previously shifted its official residence. Twice its troops conquered Siam and repulsed the Chinese. The city has still an unfinished appearance being laid out in three parallelograms, the two innermost ones of which are walled. The center one contains the Emperor's palace and government offices. Beyond the inner wall are the military quarters, protected from the outer world by a massive



THE EMPEROR'S PALACE.

wall, towers and gates and a deep ditch. Within this inclosure are also the houses of the civil officers ; but beyond the great wall are the exposed merchants, mechanics and common citizens.

CLASSES OF SOCIETY.

It would be contrary to Buddha's teachings for the Burmese to have instituted caste ; notwithstanding which, their society is divided into classes which are thus enumerated: The royal family ; great officers ; priests ; rich men ; laborers ; slaves ; lepers ; executioners. All except slaves, lepers and executioners may aspire to the highest offices. The slaves are the servants of the pagodas, the executioners being reprieved felons who are dead in law. The latter are marked by a tattooed circle on the cheek and often by the name of the crime stamped upon the breast. They are not allowed to sit down in any man's house and all intimacy with them is forbidden.

COSTUMES OF LADIES AND GENTLEMEN.

The dress of the Burmese is very simple and picturesque, and is thus described by a native lady: The "pasoh" is a silk cloth 15 cubits long and about $2\frac{1}{2}$ cubits wide. It is wound around the body, kilt fashion, tucked in with a twist in front, and the portion which remains gathered up is allowed to hang in folds from the waist, or thrown jauntily over the shoulder. The body is covered with a white cotton jacket, over which a dark or colored cloth one is often worn.

Elderly people and the wealthy of all ages, when they are paying a visit of ceremony or going to worship at the pagoda, wear a long white coat, open in front, except at the throat, and reaching almost to the knees. Round the head a flowered silk handkerchief is loosely wound as a turban, The old wear a simple narrow fillet of white book-muslin round the temples, showing the hair.

The woman's "tamehn" is a simple piece of cotton or silk, almost square, $5\frac{1}{2}$ feet long by about 5 feet broad, and woven in two pieces of different patterns. This is worn tightly over the bosom and fastened



A BURMESE COUPLE.

with a simple twist of the ends. The opening being in front, the symmetry of the thigh is displayed in walking, but a peculiar outward jerk of the heels which the girls acquire, prevents any suggestions of immodesty. Then there is the loose cotton jacket, and over the shoulders is thrown a bright silk handkerchief, the same as that used by the men for turbans. Nothing is worn on the head, except flowers twisted into the hair. These are national costumes, and except in quality of material differ little whatever the occupation.

It is not woman alone who is proud of her long hair. Both sexes allow it to grow to its full length, the young men wearing it on top of the head and the women on the back. The Burmese hair is invariably black, so that the general practice of adding false tresses to the natural is not expensive.

ORNAMENTS AND CHARMS.

The Burman undergoes the painful process of tattooing because the girls have stamped it with their approval, and because he has been taught to believe in it as a charm. His favorite localities are the loins and legs, so that when he has been decorated he seems to have drawn on a most delicate pair of dark blue trunks. Lizards, birds, mystic words and squares, rings, images of Buddha, etc., are tattooed not only on these parts of the body, but even upon the top of the head, which is shaved for the purpose.

A tattoo of a few dots made with a peculiar mixture and placed between the eyes ensures a successful love-suit. A woman sometimes resorts to the custom of tattooing, which in British Burmah is said to distinctly indicate that she desires an Englishman for a husband. Gold, silver, lead, curious pebbles, pieces of tortoise shell, etc., covered with mystic characters are let into the flesh of soldiers, robbers, and others exposed to danger, as charms against death. Some of these characters who have become inmates of English prisons are found to have literally a chest full of such amulets; long rows and curves of them appear, which show underneath the skin of the chest as little knobs. Necklaces and bracelets of them are worn by reputable Burmese to ward off evil spirits. There are also tattooes which guard against snake bites; most potent ones which have to be pricked into the body while the patient chews the raw flesh of a man who has been hung; and those which are said to prevent drowning, though there is some doubt as to the efficacy of the latter, since a young man who insisted upon being put to the test, was thrown into the Rangoon River, with his hands and feet tied. The

result prompted the government to arrest his tattooers, and they were convicted of manslaughter.

The ear-boring is to the Burmah girl what the tattooing is to her brother. It makes her a woman. The ceremony is usually performed before a large invited company, and when the professional borer passes his gold or silver needle through the lobe of the girl's ear, her shrieks are drowned by a band of music outside, engaged for the occasion, which also is a sign that the important act has been accomplished. The hole is gradually enlarged until it can receive the huge cylinder of gold, amber or glass, which is a characteristic of the Burmese women. The custom of thus destroying the shape of the ear is going out of fashion. Men, except those of very high rank, do not wear the ear-cylinders, while women discard them when at home. The ear lobes are often put to other uses, both damsel and matron being in the habit of tying cheroots thereto which they design presenting to admirers, or smoking themselves.

BUILDING A HOUSE.

Unlike the religious edifices of the Burmese, their private dwellings are humble in appearance, being never more than one story high, except the occupant is a distinguished noble and the monarch has granted him the favor to add a spire-like roof as an index of his rank. The houses are simply bamboo or wooden huts, as a rule. No Burman is allowed to build a brick house, for fear he might turn it into a fort. Ornamentation is also generally forbidden by the government, and an arch is never allowable over the door of a house. The mean appearance of the native domicile has therefore been forced upon him, presumably to permanently fix the marked contrast between sacred and secular architecture.

The house stands on posts and a veranda runs along the front.

In building his house the Burman always consults a soothsayer, who helps him select lucky posts, lucky ground, and lucky side pieces to the steps which lead up to the veranda. The six posts which support the main part of the hut are named, the south post being the most important one. It is adorned with leaves and otherwise marked as the dwelling-place of the household spirit. People of wealth build their houses of teak, which white ants will not attack, and their roofs are tiled. Poorer people thatch their roofs with leaves or coarse bamboo matting.



ARRANGEMENT OF
EARRING.

Of course, in British Burmah wooden slabs and other approaches to modern conveniences are in use, such as chandeliers, bookcases, chairs, tables, bedsteads, etc.; but in the house in the districts, or a "jungle house," a few bamboo mats and pillows, with bedding, rolled up together; two or three earthen pots; a round wooden dish in the middle of the floor, to be filled with ice, and close at hand a jar of water, in which is a ladle, consisting of half a cocoanut, with a handle through it — these are the inside appliances of the true Burmah hut. In fine weather cooking is done behind the premises.

OUTSIDE THE HOUSE.

Land is so cheap that the Burman has a good yard as well as a farm of a dozen acres for the cultivation of rice. When not in use he pastures his buffaloes and oxen on a village plat, and pays the proprietor a small sum for taking care of them. His cart, with its solid, wooden wheels and boat-like body, and his rude plow, with its three teeth of tough wood, stand in the court-yard; also a hand rice-mill, composed of wooden cylinders, which perhaps leans up against a little bamboo granary. The rice is husked and winnowed by the women, who, in the native districts, merely throw the grain into the air and let the chaff blow away. A small garden, fenced off from the yard, is filled with flowers, vegetables and medicinal plants. The Burman's favorite is a red flower, whose seeds are used for the beads of the rosary, and which is said to have sprung from the blood of Budda's toe, a few drops of which were shed by an angry cousin who cast a rock at him.

Furthermore, there is a loud-mouthed pariah dog outside, the cousin of a great pack of outcasts who haunt every village, to devour the offerings at the pagoda or receive tid-bits at the hands of mendicant monks. Naturally he takes to his legs, but can be trained to watch the house, or fasten on to a tiger or wild boar. His companion is the Burmese cat upon the end of whose tail is a horny hook. Hens, game cocks, pigeons, etc., are given free range; for Buddhism condemns keeping animals in confinement.

If the jungle hut is in a tiger district, the house and land are surrounded by a substantial fence of sharpened bamboos.

COURTSHIP AND MARRIAGE.

Manu enumerates three ways by which marriage may be brought about: When the parents of the couple give them one to another; when they come together through the good offices of a go-between; when

they arrange the matter between themselves. The latter is the way usually chosen in Burmah, and runaway marriages are not uncommon. A favorite place of meeting between lovers is at the bazaars, where even well-to-do girls will be seen presiding over stalls and selling cheroots, fried garlic and other dainties.

When the courtship is authorized by parents, the swain makes it a point to come late, after the parents have retired, when he finds his sweetheart dressed in her best, with flowers in her hair and powder on her cheeks and neck. The courtship is formal, consisting of visits and the presentation by the youth of gay handkerchiefs covered with amorous verses and by the maiden of green cheroots, which she rolls herself, or a brilliant woolen muffler.

Before the marriage comes off the dowry must be fixed, and the astrologers pitch upon the fortunate day and hour. The ceremony has nothing of a religious nature about it. Previous to it, and afterwards, several practices are followed in the nature of jokes but they all partake of the character of extortion. The son-in-law usually lives at the house of his father-in-law for two or three years; and in Upper Burmah, where labor is scarce, this is not an unwelcome arrangement to the head of the family. Well, as the young man journeys towards the bride's house, in procession with his friends, carrying a bundle of mats, a long arm-chair, a teak box, mattresses, pillows, sweetmeats for the feast and presents for the lady, he finds stretched across his pathway a string; those who have placed it there threaten to launch a curse upon him and his bride as they break what is called "the golden cord," unless some money is given them. This demand having been complied with, after the youth has become a proud benedict the house is pelted with stones and sticks, sometimes as a matter of amusement, in order to disturb the equanimity of the young couple, and often to extort money or a portion of the feast as the price of a cessation of hostilities.

Various marriage rhymes have been woven into the minds of Burmese maidens and youth, which really have much effect in furthering or preventing marriages. Those who are born on certain days of the week should never marry those who were born on certain others. One of the popular warnings has been thus translated:

Friday's daughter,
 Didn't oughter
 Marry with a Monday's son;
 Should she do it,
 Both will rue it,
 Life's last lap will soon be run.

Saturday and Thursday should never marry. But there are elabo-

rate geometrical figures and combinations showing what days can marry. There are also lucky months, during which, if other conditions are followed, riches and love, slaves and children, money and buffaloes, cattle and furniture will be the happy portion of the couple, the blessings to be bestowed in various combinations.

Burmese women, after marriage, are remarkably independent of their husbands in financial matters. All the money and possessions which a girl brings with her are kept separate for the benefit of her children or heirs, and if she is divorced she carries not only her property with her, but anything which she has added to it by trading or inheritance. If she has a complaint to make, also, she can go before the village elders and state her case with the assurance of being justly treated, unless the husband gets there before her, and places his bribe.

VILLAGERS AND AGRICULTURISTS.

The average life of a Burmese villager is smooth and happy. When he has tended to his patch of paddy land, he strolls out, smoking a cheroot or munching betel nut, to visit his neighbors. In the lower part of his house, is usually a little shop, in which his wife sells dried fish, betel nuts, coconuts, knives, looking-glasses, colored tumblers and perhaps a few dry goods. Like all his other arrangements, the shop is another aid to his easy-going life, it being not conducted for profit, but merely to give his wife a little pin money and neighbors an excuse to drop in at all hours of the day.

Two meals in the day, breakfast in the morning and dinner late in the afternoon, is the rule with the Burman. The staple article of food is boiled rice, which is heaped upon a platter, round which the household arrange themselves, sitting on their heels. The curry, placed in little bowls, consists of a thin vegetable soup, spiced with chillies and onions. Knives, spoons and forks are considered useless. After the meal, each one goes to the jar of water on the veranda, and rinses his mouth, after which, whether he be man, woman or child, smokes his cheroot, a cigar made of chopped tobacco leaves covered with the leaf of the teak tree and six or eight inches long. Chewing betel accompanies the smoking, the expression chewing being somewhat misleading; for the Burman, after splitting the nut in two, and smearing the leaf with slaked lime, puts with it a little piece of tobacco, rolls everything together, stows away the quid, and now and then squeezes it affectionately between his teeth. Until he chews betel, it is the common saying that no one can speak Burmese.

After dinner, when the sun goes down, the village Burman goes

down to his well and has some water poured over his body. If he is pious he repeats a charm over the first bucketful. Having performed his ablutions, our friend puts on his good clothes and seeks amusement in the dance, or some dramatic entertainment, taking his family with him. One of the most favorite forms of amusement is to listen to the improvising of a professional poet, who may give his exhibition at a house or on the street. The spectators are asked to choose a subject, and taking this as a theme he chants out his poems. Some of the poets repeat from memory, and when their theme is some incident in the life of Buddha, such as his departure from his father's palace to wear the yellow robe, great crowds are always collected.

The Burmese of the low lands cultivate their rice as do the Egyptians, even to the lazy process of driving buffaloes and oxen through the soft soil to plow it. Laborers from Upper Burmah are the harvest lands of British Burmah. When they leave home they are obliged to pledge a piece of property, or some member of their family who remains behind, that they will return to their country, so fearful is the king that he will lose his subjects. After the grain has been loaded into his big riceboat, supposing he is in British Burmah, the farmer starts for Rangoon, the capital, and in a few weeks returns with fine Chinese handkerchiefs and silks for his family.

To insure a prosperous journey, and a safe return from the robber boats which infest the streams and rivers of Burmah during the rice season, and from the many sharks who lie in wait at Rangoon and other cities to pounce upon his receipts — to escape these dangers and others of a less definite nature — the Burmese farmer resolves to provide a feast for the monks of the village monastery. He therefore invites the young men and women of the neighborhood to his house, upon an evening which the astrologers pronounce propitious, and together they hull the rice, prepare it for boiling, sing love songs, and conduct themselves as civilized boys and girls do in every land. The next morning the farmer and his family carry the offering to the monastery in a great box and deposit it before the superior, who looks on calmly without a word of thanks, but says before they go, that, "if they keep the Ten Precepts and live virtuously they will escape the Four States of Punishment and be delivered from the Five Enemies."

THE PRIESTS.

Buddhism is supposed to have spread into Burmah from Ceylon, and it has been preserved here in great purity. The priests live mostly in monasteries and confine their ministration to the preaching of sermons,

allowing the people their own forms of worship. Their yellow robes (the color of the morning) were originated by Buddha himself. Their heads are shaven and their feet bare. A Buddhist priest may at any time be released from his vows of celibacy and poverty and return to secular pursuits; hence nearly every youth assumes the yellow robe for a time, as a meritorious act, or for the purpose of study. These novices who thus "obtain their humanity," must have reached the age of twenty years and have obtained their parents' permission to assume the robe. They must be free from scrofula, asthma, leprosy and other diseases; unincumbered with debts; the bondsman or underling of no great man; and must also appear with vestments and sacred begging bowls already prepared. The young man is instructed "to gain his subsistence by the labor of his feet," but not to work with his hands or beg with his tongue; is told what food he may accept, and that he may receive from his benefactors cotton and silk, or cloth of red or yellow wool, though he must first wear, "through humility, yellow clothes made of rags thrown about in the streets or among the tombs"; though it is well to dwell in a "house built under the shade of lofty trees," the yahan may accept from the hands of benefactors dwellings of "bamboo, wood or bricks, with roofs adorned with spires of pyramidal or triangular form"; he is warned against indulgence in carnal pleasures, covetousness, the killing or wishing the death of any being, or arrogating to himself "extraordinary gifts or supernatural perfections."

The priest who examines and instructs the candidate, according to the Burmese or Buddhist ritual of ordination, then adds: "Sooner the lofty palm tree that has been cut down can become green again, than an elect guilty of such pride be restored to his holy station." If Buddhism had done no more than to inculcate this doctrine in the superstitious East, it would not have lived in vain.

The above are the four cardinal sins, and if any of them are committed the young man is expelled from the monastery, stoned by the people, and in Upper Burmah is put to death. Other offenses may be atoned for by confession and by undergoing such penances as to water the sacred trees, sweep out the rooms of the monastery, to walk for a stated time in the heat of the sun, to carry heavy baskets of earth from one place to another, to sleep without a pillow, or to watch by night in a churchyard.

If, instead of returning to secular pursuits, the Burman should continue to lead a holy life and by his virtue and zeal induce a benefactor to build a monastery for him, he must see that its foundations are not laid so that they will crush many insects or worms. Neither must he defile

green grass or fresh water, or ruthlessly destroy any vegetable substance; for they are necessary to the support of animal life. The period of man's life, both in the present and in the future state, is shortened by the amount of animal existence which he has destroyed.

“In return for this self-denial the Buddhist monks are bountifully honored by the people, from the sovereign on the throne, who vacates his seat for them, to the beggar in the street, who prostrates himself in the dust when they pass. In Upper Burmah all make obeisance when the mendicant passes, and the women kneel down on each side of the road. In Lower Burmah such outward marks of respect are not usual in the larger towns, but there is no lack of veneration. The oldest layman assumes the title of disciple to the last inducted monk, and, with clasped hands, addresses him as ‘payah,’ the highest title the language affords. The highest officials impose upon themselves the greatest sacrifices both of time and money, to build splendid monasteries for them and minister to their wants. Finally the monk's person is sacred and inviolable. Nothing he does can subject him to the civil law.” Nor does this reverence cease with his death, his body being embalmed, while the limbs are swathed in linen, varnished and even gilded. The mummy is preserved, sometimes for months, until the grand day of the funeral.

THE MONASTERIES AND PAYAHS.

A layman considers it an indignity to have any one over his head in his house, and the feeling is carried even into the architecture of the monasteries. They are never but one story in height, though they are raised eight or ten feet from the ground, and sometimes surmounted by three, five and even seven tiers of roofs—the number being proportionate to their sacredness. A bishop's monastery may have seven roofs, and also the royal palace. The monasteries are usually of plain teak wood, with few ornamentations; but in Mandalay the Royal Monastery represents the extreme gorgeousness with which an enthusiastic monarch may surround the religiously simple habits of Buddhist priests. There is a plain of many acres between Mandalay Hill and the city walls, covered with brick monasteries, with their lofty zinc roofs, golden bells hanging from the gables, every square inch of wood-work elaborately carved and the whole ablaze with gold leaf and mosaics of looking glass. But in the midst of this glitter and blaze of royal and religious fervor rises a high, brown teak-wood tower to which the monks often withdraw for contemplation. Each monastery of this collection, which (in bulk) is called the Royal Monastery, is separate and presided

over by a bishop. The interior frescoes and decorations correspond to the outward magnificence. Most of the representations are supposed scenes in Buddha's life, especially the ones where he is passing, in a chariot, through the abodes of hell and the six heavens; or receiving the Buddhahood under the banyan tree. The sinful fisherman is often delineated dangling by the tongue on a fish hook, and falling back into a lake of burning pitch from whence the demons have caught him.



PRIEST SOUNDING BELL OF A TEMPLE.

The magnificence, however, of the ecclesiastical architecture of Burmah is best exhibited in its pagodas, or "payahs" as they are called by the natives. Formerly a payah could only be erected over some relic of Lord Buddha — a piece of his flesh, a tooth, a hair, a fragment of bone, shreds of his yellow robe, his staff, alms-bowl and rosary. Now, however, images of holy things or sacred books are enshrined. In the center of every payah, and built into the foundation, is a square chamber in which are the objects of veneration, most of them having been given

by Buddha to his relatives or disciples, and religiously preserved until they could thus be protected.

The payah and pagoda have been expanded far beyond the original intent, if we may believe that Buddha merely said that a small mound should be raised over his bones in the form of a heap of rice. There is nothing regarding their construction in the holy books. The payah, so it will be explained by the Buddhist, resembles, besides a symmetrical rice heap, the devotee sunk in meditation; the temple is also like the sacred lotus-bud enclosing its treasures, and by an extension of the lines it gets the form of a bell or spire seen in some structures. The names of various parts of the building recall the idea of the flower bud with its young leaves folded in adoration. Thus the rounded swelling just below the slender spire is called the palm bud, and on the extreme summit is the diamond bud. There are payahs which rise up to a plain cone, those which are shaped like a bell, and those which are called "inverted begging pots."

These shrines, of diverse form and springing from cities and forests, valleys and mountain tops, are what forcibly impress one with the all-pervading influence of Buddhism. All the wealth of the country is lavished upon sacred and religious things, while roads, bridges and works of public utility are neglected.

BUDDHIST "SHOOTS."

The space between the ground and floor of the monastery is always kept open and is a favorite resort of the boys who attend school and want to have a quiet game of "gohn-nyin-hto," which is played with the big flat seeds of a jungle creeper. The youthful Burmese yell out their letters, when in the hall above, and chant their lessons drawn from the teachings of Lord Buddha. They learn the formulas of the religion, are taught to imitate the deportment of the monk, afterwards are told the meaning of the yellow robes and the ceremonials, and every door is thrown open to them by which they can gain humanity or the religion of Buddha.

When the youth is twelve or thirteen he usually prepares to be baptized and receive the name which stamps him as a Buddhist. He had his worldly name, and now, by means of a certain ceremony and withdrawing, for a period at least, to the quietness and meditation of the monastery, he receives a spiritual title. If he returns to the world he drops the latter, but to have received the "bwe," as it is called, is to have become the "twice-born" of Brahmanism. Upon the appointed day the boy is loaded with fine clothes and family jewels; then, mount-

ing a pony or getting into a richly decorated car, preceded by a band of music, he pays all his relatives a farewell visit. As he progresses, friends and relatives, lively young men and girls with powdered faces and bright dresses, all laughing and singing and dancing, crowd around him and accompany him back to his parents' house, where the monks are waiting for him. Here the fine clothes and jewelry are stripped from his body, and his long hair, of which he was so proud, is cut close to his head. His head is shaved and washed with a purifying decoction of seeds and bark, a bath is taken, once more he puts on his bright clothes, and then, returning to the presence of the monks, he is formally initiated as a "shin," being robed in his yellow garments and the begging pot hung around his neck by a strap.





THE SIAMESE.



THESE people now form the most powerful kingdom of Indo-China, or Further India. They are supposed to be descended from the Laotians or Shians, who occupy the territory to the east. The Laos races are divided into a number of states, those of the north paying tribute to Burmah and those of the south to Siam. The Cambodians, at the southern extremity of the peninsula of Cochin China, or Anam, also pay tribute once in three years, acknowledging the same allegiance to Anam. The Siamese themselves are tributary in the same loose way to China, from which, however (as is the case with most of her dependencies), they receive more than they give, since their vessels are free of duties in Chinese ports.

The Siamese are called the Thai race, the free race, and Siam is the Kingdom of the Free, though why they should embrace that name so affectionately is a mystery to Western nations, who have their own ideas of independence. They form about a third of the population, the Chinese another third, and the Laotians, the Malays (who occupy the peninsula of Malacca) the Cambodians, Peguans. etc., the balance.

THE PARENT RACE.

The Siamese trace their descent from the first disciples of Buddha. Their descendants having established themselves in a province of what is now North Laos, were so annoyed by their enemies that they deserted their country and founded a city in Western Siam. They conquered Southern Siam, then held by the Cambodians, and changed their seat of government to Ayuthia, a short distance north of the present capital. The Laotians, the Cambodians, the Peguans from the west, Chinese captives and Hindus, were all brought together in the capital city; and this period (1350) marks the commencement of Siam's authentic history.

The Laotians, as the parent race of the Siamese, are entitled to prominent notice. They are a gentle, unwarlike, superstitious people, the northern tribes tattooing their bodies and the southern ones leaving

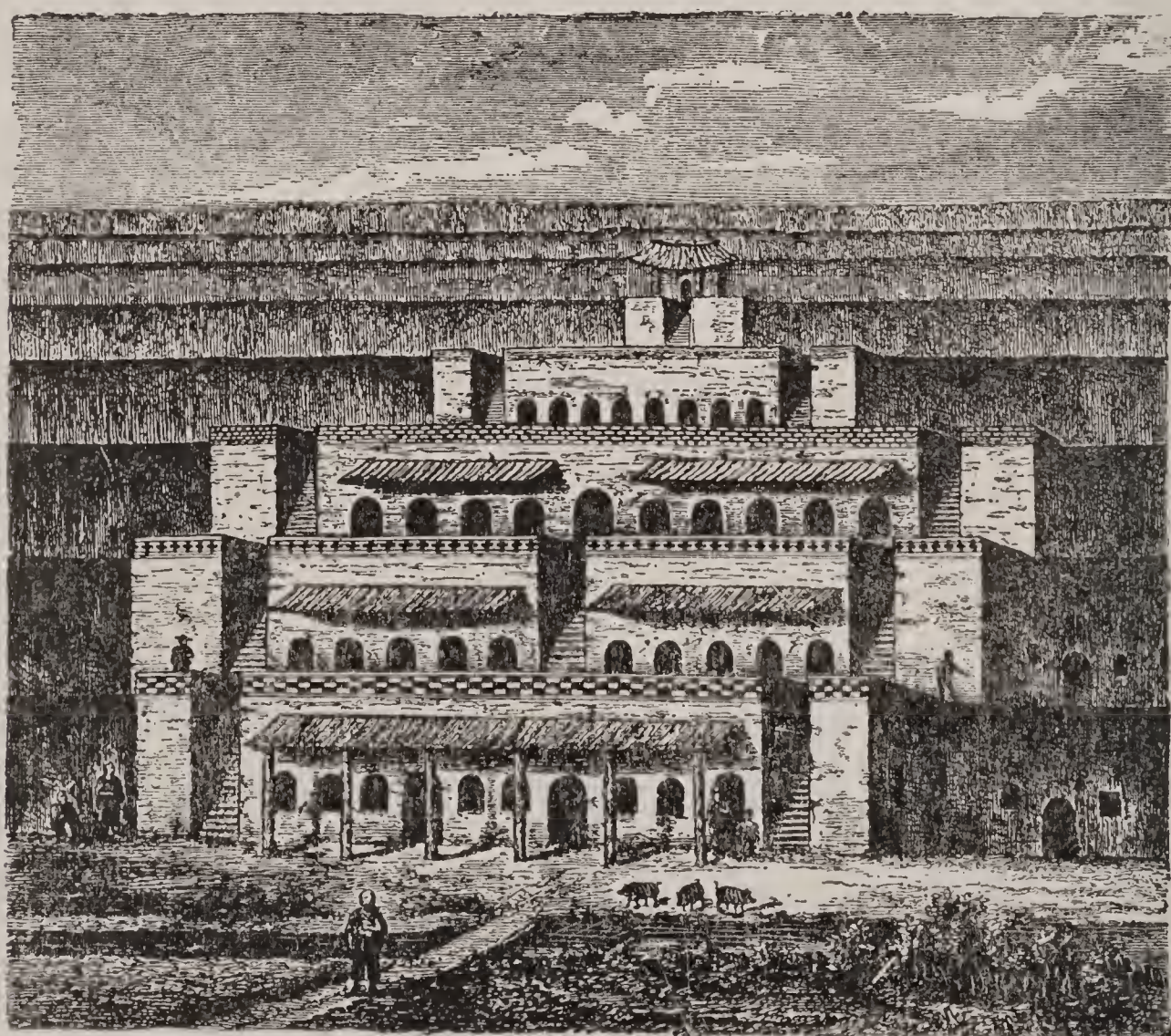
them unadorned. They thus divide themselves into distinct families.



SIAMESE MEN.

The Laos people are agriculturists, raising maize, sweet potatoes, rice and melons. A great portion of their territory is mountainous or consists of plateaus cut by ancient watercourses into gorges and valleys. The soil or soft rock is sometimes worn away into terraces or other regular forms, at the bottom of which the natives build their low houses and cultivate their gardens, besides having a few fowls or swine.

Though not warlike, the natives are intrepid hunters. Perched in a tree or in a little hut raised on bamboo stakes they lie in wait for the tiger, or track the wild boar through the forest, their only weapons often



LAOTIAN HOUSES.

being a cutlass or a bow. From the latter they launch, with tremendous force, balls of clay which have been hardened in the sun.

PERSONAL APPEARANCE.

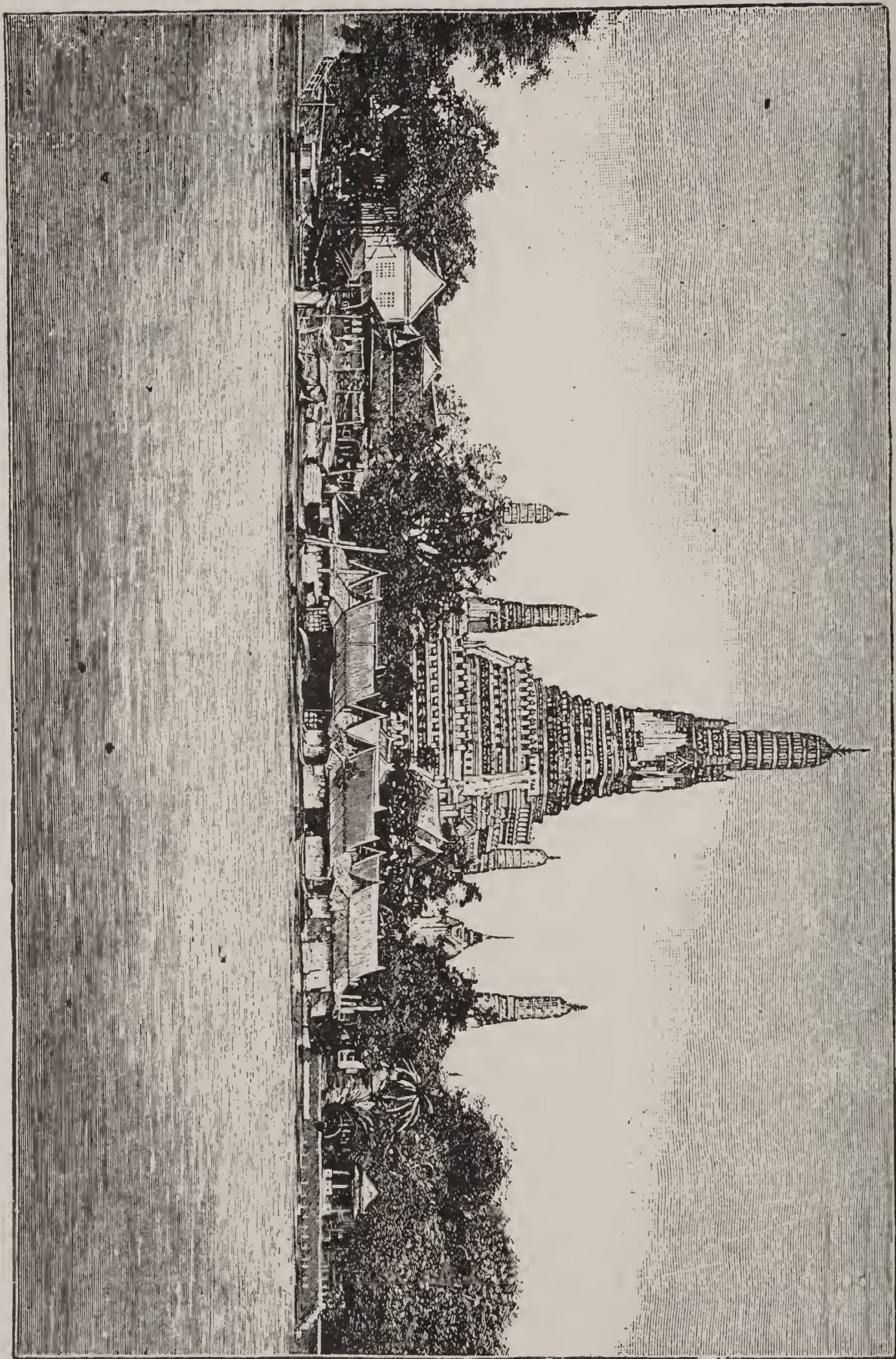
The Laotians differ slightly from the Siamese, being more slender, with more prominent cheek bones and darker complexions. They wear their hair long, while the Siamese of the male sex shave the head. In the case of the man of Siam the head is shaved every two or three weeks, a tuft being left on top five inches broad and two inches high. The priests shave their heads entirely. Women have theirs closely cut and often encircled by a thin band of bare skin, from which they faithfully cull the hairs.

The dress of the Siamese consists of a cotton waist-cloth, a jacket and a straw hat. To this simple attire the women often add a silk scarf crossed over the breast. They are fond of bracelets, necklaces and finger rings, but reject the hideous ear cylinders of the Burmese. Turbans are not worn, but in the sun a light palm-leaf hat is set upon an elastic bamboo frame, which allows a refreshing circulation of air to pass beneath. Small children are clad in fig-leaves, flowers, and the resinous tumeric. Silk, gold brocades and high conical hats compose the costumes of the nobility. Of course, on state occasions dignitaries and wealthy individuals wear rich suits, consisting of drawers, vest, belt and a large tunic. But they usually are barefoot.

When the king is receiving Europeans he is dressed in large trousers, a short jacket of some thin material, a shirt caught at the throat with a precious stone, a skullcap and slippers. The second king of Siam appears in military costume with broad sash, epaulettes, sword and all.

AN ASIATIC VENICE.

Along in the seventeenth century foreign ideas commenced to be kindly received in Siam, and a European merchant who had become a great favorite with the people and the king, on account of his practical ability and the interest which he took in the national welfare, was appointed governor of all the northern provinces. He also suggested to His Majesty the propriety of erecting a fort, on European principles, to protect his capital. Mr. Faulkon (or as he had been dignified with the title by the king, Chau Pyya Wicha-yentrá-thé-bodi Faulkon) accordingly selected a plat of garden ground on the west bank, near the mouth of a canal, and constructed a fort. The garden-ground became a portion of the site of the unique city of Bangkok, and the fort still stands close to the residence of His Royal Highness. Ayuthia was destroyed by the Burmese when they conquered Siam in the latter part of the eighteenth century. The fort had been erected for a cen-



SCENE AT BANGKOK.

tury, and the city of Bangkok had so far advanced in magnificence that a few years after the destruction of the old capital, it was occupied by the royal family. The first king to hold his court in Bangkok was of Chinese origin, he having delivered his country from the Burmese.

The present capital is situated a little above the mouth of the Menam river, on an island, extending along both shores for many miles. Its streets are canals and ditches, which extend in all directions and reach almost every house. The houses of the lower classes consist of neat wooden huts, thatched with palm leaves, which are eight or ten feet from the banks, to which they are fastened by long bamboos. In front of many of them are little platforms, on which are exposed articles for sale. The central apartment of the house contains the household god; each house has its boat, or the family may combine house, shop and boat in one, and go rowing up and down the river, with vegetables, goods or fish exposed for sale. Thus living continually on or near the water, the citizens become entirely fearless, so that children of not more than five years old have their tiny boats which barely set above water, and in which they go out to play with their mates.

The Chinese are the traders of Bangkok; they and the Armenians may be said to monopolize the commerce of the country. The former pay a tax of three dollars when they enter the kingdom, and a like sum every three years for their commercial privileges, but are otherwise exempt.

Sometimes a triple row of the smaller houses will extend along the river for miles. There is a reason, of course, for the people thus building their houses into the river, when there is much land on the island and on the banks which might be utilized. The cause of it is found in a royal mandate which forced them to live over the water that they might obtain ventilation and drainage, and ward off cholera epidemics, which raged so fatally when the capital was first established at Bangkok. So that now only people of high rank, who are supposed to be intelligent enough and able to take hygienic precautions, are privileged to build upon the shores.

Few houses in the city are built of brick or stone, but are generally of wood, raised upon piles, to keep them beyond the tides and the annual inundations of the river; they are reached by rude ladders. Except in the neighborhood of the palaces, horses and carriages are rarely seen.

VAST PALACES AND TEMPLES.

The vast palaces of the Grandees and the Buddhist pagodas, which cover the shores of the island and river, are of brick, being ornamented

with beautiful gilded work, and with mosaics fashioned into the forms of flowers and animals, the materials being China cups, plates and dishes of all sizes, broken and whole. They, with the habitations of the nobles, are raised on posts above the swampy ground. The temples or wats, usually rise from cool, dense groves, and adjacent are the dwelling houses of the priests. White walls, domes and lofty spires are everywhere seen gleaming and glistening through the leaves.

Bangkok is the constant residence of the two kings of Siam and their respective courts. The palace of the First King is surrounded by high walls, and is nearly a mile in circumference. It includes temples, public offices, accommodations for thousands of soldiers with the necessary equipments, a theatre, and rooms for about 3,000 females, six hundred of whom are the wives of the king.

“On one side of the royal palace are the temples and monasteries dedicated to the sleeping idol, and on the other the palace and harem of the Second King. The sleeping idol is a reclining figure 150 feet long and forty feet high, entirely overlaid with plate gold, and the soles of its feet covered with bas reliefs, inlaid with mother-of-pearl and chased with gold, each separate design representing the many transmigrations of Buddha. Near this temple is the palace of the white elephant, and, further on, the temple of the emerald idol. The latter is a remarkable and beautiful structure, with Gothic doors and windows richly ornamented with gold, and the roof supported by lofty octagonal columns, the ceiling covered with mythological symbols and figures; the altar is a pyramid 100 feet high, terminating in a fine spire of gold. The emerald idol is about twelve inches high and eight inches in width. The gold, of which its hair and collar are composed, is mixed with crystals, topazes, sapphires, diamonds and other precious stones.”

THE TWO KINGS.

The Second King is an official peculiar to Siam, Cambodia and Laos. The full title of the First King is “His Majesty the King encircled with the Great Crown”; that of the Second, the Youngest King. He is consulted by the real monarch before any important step is taken, has his court, his madarins, his little army, receives about one-third of the revenue and instead of prostrating himself before the King he salutes him by raising both hands in the air. This is a privilege accorded to no other native. All others prostrate themselves before the Lord of Life, and pronounce themselves slaves—liars—little beasts. The same groveling homage is paid by every inferior to his superior.

Siamese rank, is, in fact, represented in the law by figures, the First King being beyond representation; below him the ranks range from 100,000 for the Second King down to five for the slave. The royal seal and the national standard consists of a white elephant on a crimson background. When one of the sacred animals is captured it is always considered the property of the King, and, by the way, the elephant is not white but is of a dark cream color, an albino. Buddhists believe white animals, such as albino deer, monkeys and tortoises, to be particularly the abodes of transmigrating souls.

The two kings have their seraglios, although the lower classes are not polygamists. The Queen Consort does not take part in political affairs, but is head of a separate court, and has her female guards who are uniformed and armed, their costume being not unlike that of a native Scotchman. This arrangement applies to the royal families of both Siam and Cambodia.

The laws of Siam are founded upon an ancient written code and upon traditional usage, subject to royal revision. Nearly the only crime whose nature and mode of punishment have been unmistakably fixed is treason; for that, one is tied into a large sack, nearly beaten to death and then thrown into the river.

In their social life the Siamese resemble their neighbors, the Burmese, the intercourse between husband, wife and children being affectionate and their habits simple. The wives, as a rule, are the financiers. Their education is the same, their houses are the same and their priests are the same.

ONE-THIRD OF THE PEOPLE SLAVES.

As has been observed, however, they are more inclined to artificial distinctions in society than the Burmese, and "one-third of the common people, it is largely estimated, are slaves by birth, by gambling or other debts, by redemption from the penalty of crime, by capture, etc. Men sell their children, their wives or themselves; convicts in scores clank their chains about the streets; villages of thousands are made up of foreign captives. Yet Siamese life is in the main comfortable, and is moreover gladdened by many sports, amusements and holidays. On all great occasions the coffers of kings and nobles are opened widely for merry-making for the people and merit-making for themselves."

Around Bangkok are whole villages of Peguans. The native annals state that in one of the wars with the Shians they took 120,000 captives. Wild tribes along the Burmah frontier also lie in wait for the inhabitants of that country, and if they effect a capture find a ready market for their prisoners.

BUDDHISM ABSOLUTE.

There is probably no country in the world where Buddhism has so absolute a sway as in Siam. Even more profusely than in Burmah is the wealth of the kingdom lavished upon temples and priests. In Siam, also, there is a famous shrine to which numberless pilgrims bring their offerings of fancy paper cut into fantastic shapes, cups, dolls and gold and silver toys, it being no less than the footprint of Buddha, on the side of a mountain, and sunk into solid rock. It is believed to have been made by the great being in his passage over the mountain, during one of his miraculous flights, and on its summit, in the crevices of the rocks, in the valleys, in the caverns, are what resemble the footprints of elephants, tigers and other wild beasts which formed his cortege. The temple, which is erected around the footprint, is built of brick, is approached by a broad flight of steps, and the walls are covered with glistening figures of colored glass. The panels and cornices are of gilt and the massive doors of ebony inlaid with mother-of-pearl. The interior of the temple is blackened by time and smoke; the floor is covered with silver matting; a catafalque rises in the center surrounded with stripes of gilded serge, and therein is Buddha's famous footprint. According to some accounts it is a very square, clumsy sort of a footprint.

This is but one of a thousand, to describe which would be unprofitable and a repetition of the Burmah picture and of what has been witnessed in Bangkok. But the fact that Buddhism is supreme in Siam will be impressed, when it is stated that in the capital alone there are 20,000 priests supported by voluntary contributions.





THE ANAMESE.



THE Laotians claim to be the aborigines of Anam, or, as it is sometimes incorrectly called from one of its provinces, Cochin China. The Anamese more nearly resemble the Chinese in their manners and customs than any other natives of Further India; but, like the Burmese and the Siamese, they are indolent and pleasure-seekers, leaving the Chinese to carry on their commerce. They are more courteous in their manners than the Siamese and have the same remarkable control over their passions and their features as the Chinese. The men wear frocks and wide trousers, and dress to a considerable extent in silk, the manufacture of which forms almost their only industry. Both sexes carry fans and never uncover their heads by way of salutation. The dress of the Anamese is the old costume of the Chinese before the Tartar conquest, when Tonquin threw off its allegiance to the mother country. The inhabitants of the province of Cochin China are principally descendants of refugees from Tonquin.

The government is founded upon the Chinese model, the officials being divided into military and civil or literary mandarins. From the former the Emperor selects his chief executive officers—ambassadors, governor-generals and viceroys. The bastinado is the common form of punishment for political and social offenses. As in Siam the enslaving of the debtor and his family by the creditor are among the legal forms of restitution, and the poor sometimes sell the children whom they can not afford to keep.

The Anamese also pattern after the Chinese in the laxity of their religious observances, being in this respect far severed from the Siamese and Burmese. Although polygamy is practiced among the wealthy, women are allowed full liberty and often engage in commerce and agriculture.

Cochin China (so called by the Portuguese to distinguish it from Cochin on the western coast of Hindustan) formed, in ancient times, one state with Tonquin, the province adjoining China. The two provinces

separated and before the king of Cochin conquered Tonquin he had also subdued Cambodia. The first kings of the reunited empire ruled more as patriarchs than as monarchs and by their example prompted their subjects to habits of simplicity, industry and frugality. But with the discovery of gold and silver, free communication with the enterprising Chinese, a fertile soil and every convenience for maritime operations, the country grew rich and prosperous and effeminacy crept into the empire.

The capital of Anam, situated about ten miles from the China Sea, on a small river, is, perhaps, the most skillfully fortified city in Asia, and is a standing proof of the empire's former power. The city is built within two high walls, the outer one being approached by

numerous bridges and gates and being sixty feet in height. Within this are the palaces of the nobility, the prisons, magazines, granaries, dwelling-houses, etc. The inner wall protects the palace of the Emperor and his mother, his seraglio and the government offices. Hué is a naval station, has several ship yards, its streets are traversed by navigable canals and it is, in fact, quite a city.



GIRL FROM ANAM.

THE CAMBODIANS.

Near the center of their country, which is southwest of Cochin China and northwest of French Cochin China, was formerly situated the capital of their ancient kingdom

of Khmer, or Cambodia. Almost the only tradition preserved in the country mentions that the empire had twenty tributary kings, an army of five million soldiers, and that the buildings of its royal treasury covered many square miles. On the banks of the Kekong, in the province of Ongcor (which still bears the name of their mighty capital), and further east in Cochin China, are great ruins which are the admiration of archæologists and witnesses that tradition is not entirely mythical. The most splendid is that of the temple of Ongcor, which the Cambodians say is either the work of Pra-Eun, the king of the angels; or of the giants; or it made itself, or was built by the Leprous King. This is a temple erected to Buddha, and

even in its ruins, resembles a chain of lofty hills, made up of huge dome-like towers, galleries, porticoes, gateways, pavilions, terraces, staircases, columns, etc., covered with bas reliefs, sculptures, mouldings and statues. Among the most striking of all the statues of lions and kings is that which is said to represent the great monarch called the Leprous King. It is on a sort of esplanade, the figure seated in a noble and dignified attitude. From forehead to crown the long hair is dressed in a number of rolls and falls down the back. The head is grand enough to have conceived the temple. The features are regular and possess a manly beauty seen now only among the Cambodians of unmixed race, living in seclusion at the foot of the mountains, or among the savage mountaineers who occupy the border country between Siam, Cambodia and Cochin China. The Cambodians of to-day are ostensibly under the protection of French Cochin China and are governed by two kings, but are generally considered as dependents of the Anamese monarch and their country as a province of Anam.

ABORIGINAL TRIBES.

Bordering on Cambodia is the country of a mysterious tribe called the Thiames. They are descendants of the ancient Tsiampois, who are held, by tradition, to have been masters of most of Further India and a portion of China. But when the Anamese came down from the north, after the Tartar conquest of China, the Thiames were driven south, and finally away from the coast, toward Cambodia. Surrounded by their enemies, and separated from them by character, religion and language, they have never intermixed with other races.

They seem to be of a Malayan type but observe many Jewish customs, such as circumcision and abstaining from the flesh of swine. One of their traditions teaches that the founder of their religion was a great man and famous warrior, who worked marvels with a rod which is carefully preserved among them. "It is about ten feet long and is covered with a kind of red stuff, studded with yellow stars, having at one end an iron blade about an inch in length. With this rod in his hand, the founder of their faith controlled the elements, divided the waters, and calmed the tempests; and it is pretended that this instrument still preserves its virtue of working miracles. They have, they say, a precious volume left them by their great chief. They scrupulously observe a seventh day of rest and preserve a remembrance of certain days on which it was not lawful to work, or even to leave their houses before sunset. Their prayers end with the word 'amin,' much the same as the amen of the Hebrews. They seem to have lost the idea of a Creator of

Heaven and Earth, but worship the sky and the stars; there are, however, no idols in their temples. The priests who officiate there light candles on a table, burn incense, and, at certain times of the year, as in April and May, pass a month without going out of doors."

Thus writes a Catholic father who would find in the Thiames either remnants of the Ten Tribes, or a native people who have received fragments of the faith of Israel from her sons who, in pursuit of their commercial ventures, have placed their feet and set their religious mark upon nearly every known country of the world.

In the forests and mountains bordering Siam and Anam, south of the Laos country and north of Cambodia, are a number of savage tribes, known collectively as Stiens. Their long twisted hair is fastened with a bamboo comb, in which is often inserted, for ornament, a piece of brass wire, surmounted by the crest of a pheasant, their only dress being a long scarf which is bound around the loins and carried over one shoulder. The Stiens are above the middle height, well proportioned and robust, with regular features, thick eyebrows, and heavy beard—when they allow it to remain. The forehead is well developed and the face intelligent. The women seem as powerful as the men.

Like the Thiames the Stiens are exclusive, although hospitable, and their personal appearance, their customs and superstitions point to them as a people of Indian or Malayan blood which has been diluted by slight contact with the Chinese. They pierce their ears, which they ornament with pieces of ivory; they go into ecstasies over bright glass beads; the men wear bracelets above the elbow and at the wrist, and the women wear them on leg and arm. Every Stien of any substance owns several slaves and a field, some distance from the village, in which are raised rice, maize, tobacco, vegetables, bananas and oranges. The slaves are usually those who have been taken in crime and fined by the village. Being unable to pay, the fine constantly increases until the offender is finally sold. If he pays his fine of a pig, an ox or several jars of wine, the whole village partake.

The Stien hunts with a cross bow and poisoned arrows. His chief amusement is to send up a kite, to which is attached an Æolian harp in the shape of a bow. He is naturally peaceable, and rather than fight retires into the forest, and places in the paths sharp-pointed stakes of bamboo. The villages sometimes quarrel among themselves, but their conflicts seldom come to pitched battles; rather, the natives lay in wait for each other in the fields and pathways of the forest and the captor is sold as a slave to the Laotians or Cambodians.

Rice is the staple article of food and at the conclusion of every har-

vest the Stiens indulge in a series of feasts and festivities. One village will often entertain another, many oxen being killed to grace the occasion. Rice, wine, vegetables, pigs and fowls add to the interest of the feast ; as it is etiquette to eat everything placed before them, and as the natives undergo many privations, daily, these feasts occasion considerable sickness, especially as the country is naturally damp and unhealthful. Previous to the rice harvest, for several months they are often reduced to bamboo shoots, wild roots, serpents, toads and bats, the latter being found in great numbers in the hollows of the old bamboos. If this style of living produces any internal complaint, the invariable remedy, as in Cambodia, is to place a hot iron to the pit of the stomach ; in truth, there are few Stiens without unsightly scars on this part of the body. They are very cleanly in their personal habits, however, and there are no lepers among them.

Like the Papuans, and some Malayan tribes, the Stiens have one Supreme Being, the author of everything both good and evil ; diseases they attribute to an evil genius whom they are obliged to propitiate with a pig, an ox or even a slave. The dead are burned near their dwellings, and beneath the roof of branches covering the tomb they place gourds of water and sow grains of rice for the sustenance of the deceased. Before each meal they spill a little rice for the benefit of their ancestors, and in the fields and forests they make offerings to them of rice and tobacco, which are placed in little bamboo frames. They believe in the transmigration of souls, and when they kill an elephant, ornament its head with crowns of leaves and flowers, dance and sing, ask pardon for the deed, and when seven days have expired the whole village falls to with a vengeance.

RICHES AND SLOTH.

A country whose riches lie right at hand is as much a disadvantage to its people as a great inheritance to an individual. Indo-China is wonderfully productive, by nature, but the Indo-Chinese are by disposition so slothful that they do little more than reach out their hands and eat to live. Precious fruits, grains, minerals and stones are deposited for them, but they are found in such profusion that their value can not be appreciated ; they are the property of jealous monarchs who will neither assist nature in her increase nor allow others to do so ; or the industrious Chinese have seized upon a treasure and developed it according to their modest ideas of growth.



THE JAPANESE.



THE native of Japan is a modification of the Mongol type as seen in the Chinese. He has eyes which are set less obliquely than those of his southern cousin ; but his eyebrows are heavy, his face oval, his forehead high and his complexion is not uniform at all. He has even been classed as a Malayan, who in his bold voyages over every Asiatic sea settled in the " Land of the Rising Sun " and adopted the Mongol, or was by him adopted, the two forming the Japanese type.

The native of this empire, since his country has been unlocked to the outside world, is commencing to be known and appreciated as an intelligent, animated, enterprising gentleman ; but it has long been a wonder how so mild and good-humored a people as they evidently are, can live under so sanguinary a code of laws. Death is the one general penalty. They are a proud people, though they acknowledge a supreme ruler, a spiritual monarch, the Mikado, who makes their laws. There is no middle class.

GOVERNMENT AND RELIGION.

The government is the Mikado and the hereditary princes who form the imperial cabinet and govern the principalities of the empire. Japan allows no competitive examination for appointment to the civil service as the Chinese do, but all power is inherited. And not alone are the lines of caste so strictly drawn that it is only lawful for men of rank to enter a city on horseback ; but so proud a people as the Japanese submit to a system of espionage which runs through every grade of society. These and other burdens to which they cheerfully submit are perhaps borne for the sake of their religion, which is so woven into the structure of their government that to tear at the fibres of one would be to injure the other.

The Mikado is the spiritual head of Shintoism, or their ancient and national religion, the essence of their worship being reverence for their ancestors and sacrifice to departed heroes ; and the great aim of their

religion is obedience to the edicts of the government. The three great commandments issued by the Department of Religion a few years ago, and intended to be the basis of a reformed Shinto, are as follows:—
 “Thou shalt honor the gods and love thy country; thou shalt clearly understand the principles of heaven and the duty of man; thou shalt revere the Emperor as thy sovereign and obey the will for his court.”

The Shinto temples are made of pure wood called “sunwood,” and in them are seen mirrors and strips of white paper, emblems of self-examination and purity. The sun and moon are worshiped. Cleanliness of person and cheerfulness of heart are cardinal virtues. The



A JAPANESE.

heroes of the country are canonized and worshiped, the most popular of the minor deities being the god of war, one of their brave emperors. The forms of worship are simple: “The devotee approaches under the gateways until within a short distance of the door. He then stops, flings a few coins in the box or on the floor, folds his hands in a posture of reverence, mutters his prayers and departs.” Buddhism, however, is the popular religion of Japan, while many of the higher classes reject all worship of idols and accept the Confucian philosophy of life and morality. But the Mikado cares not what religion is professed so long as they

acknowledge his divinity; whence has come about the persecution of Christians—not because they held to any distasteful religious beliefs, but because their creed made them rebels to the government.

THE CORNER-STONE OF SOCIETY.

Among the Chinese, politeness is inculcated as the outward manifestation of an equable and moral character; with the Japanese politeness is scarcely distinguishable from morality itself, and actions are looked upon as bad if they grate upon their keen sensibilities. Etiquette is the study of rich and poor. It is a great science, clearly defined, systematized and taught in the school from divers text books. Five years of study, among the educated classes, are devoted to it, both theoretically and practically, and until Japanese scholars and the Japanese government brought back from England and America a knowledge of modern institutions and countries, the scope of the higher education

covered the ground of Confucian classics, social and court forms and Japanese and Chinese history. But, although the scope has been enlarged, etiquette is still the polished corner-stone of Japanese society and the jpanning is carried over the lower structure itself, so that even the servants and coolies bow and bend to one another and use a formal and courtly language which would even give pleasure to a Lord Chesterfield. The contrast between the Eastern forms of etiquette and those of the West is too well known to warrant an expansion of the theme. One peculiar form of Japanese table etiquette, however, has not often been exposed. When a cup of rice, beer or tea has been emptied at a feast, it is quite a delicate mark of attention for the guest who desires more to throw it across the table to a brother guest, who, in turn, hands it to the damsel in waiting. If one desires to introduce himself to another at a banquet the proper way is to offer his cup to the person whom he wishes to know ; if the guest would honor him with his acquaintance he drinks and returns the cup.



A NOBLE LADY.



SELLING MARINE ANIMALS.

The Japanese are the greatest eaters of marine animals in the world, and their fish markets are found everywhere. Raw fish is even a favorite article of food. River, lake and sea are frequented by thousands of fishermen and women. Many of the latter are expert divers, remaining in the water for hours and swimming for long distances with heavy bags of shell-fish on their shoulders. No meal would be complete without fish.

“The visitor is always served with tea, sweetmeats laid on white paper on a tray and a little bowl with a

live coal in it to light his pipe with. It is etiquette to carry away the remnants of the cake or candy, folded up in the paper and put in

the wide sleeve. Meat, venison, poultry, game and large vegetables are cut or sliced before being brought on the table. Food is eaten out of lacquered wooden bowls and porcelain cups, chop-sticks taking the place of the knife and fork. A feast is accompanied by music and dancing and the last of the merry courses is rice and tea."

MARRIAGE AND WOMEN'S DUTIES.

The Japanese do not approve of such early marriages as most of the Orientals—twenty years for the man and sixteen for the woman are considered proper ages. Betrothals are not entirely in the hands of parents, either. The young man himself, when he desires to marry, sends a third party, it is true, to arrange the affair; but it is usually one of his married friends, and he is seldom rushed into matrimony without having had a chance to meet the lady. The will of the parents has its weight, but it is not supreme as in Corea and China. When the wedding day has been fixed, the trousseau of the bride and her wedding gifts are sent to the house of the groom. They are followed by the little woman herself, dressed in white, borne in a palanquin and escorted by her parents. The gayly attired bridegroom receives her, escorts her to the hall, where before the altar of the domestic gods, decorated with images and symbolic plants, they are betrothed and married by the same ceremony. No priest is in attendance, but the forms are simple and touching, the final one consisting in the young couple drinking together from a two-mouthed bottle, thereby pledging themselves to drain the waters of life together.

The above is a mere outline of the formalities required by Japanese society to unite a couple in marriage. To conscientiously observe them all is to incur a greater expense than many of the people can bear. It is therefore a favorite plan, in order to evade these responsibilities, for the youth and maiden to collude with the parents and feign a runaway match in which the ceremony is necessarily brief and inexpensive.

The education of women in all the walks of life consists, almost entirely, in forming her into an expert housewife. The Woman's Great Study is an immense volume, which may be said to contain the national standard of excellence toward which all females are instructed to strive. Obedience to parents, husband, and if a widow, to the eldest son, is the grand injunction. The study of etiquette, which is such an important part of popular education, does not cease during the lifetime of the Japanese lady. There are few more affectionate mothers than the Japanese. They treat their children as infants until they are two years of age, carrying them constantly with them.

DRESS AND PERSONAL ADORNMENT.

A very short time ago it was considered the height of temerity for a foreigner to travel outside of the five open ports of Yokohama, Nagasaki, Hiogo, Niegati and Hokodadi. The danger did not come from the hostility of the common people so much as from the jealousies of the princes and nobles of the empire. Although they have become reconciled to the existence of another order of civilization than their own, it is still best to engage the services of a native policeman, especially if one is about to venture into the streets of a large city. This functionary, in uniform, resembles a gaunt woman with a gaudy umbrella tied to her head, dressed in a loose jacket and skirt and armed with two swords carried underneath the outer garment. If the yakonin is mounted, in masculine fashion of course, his appearance is all the more ludicrous. Should the journey be a long one he would be escorted by runners, naked except for a cloth around the loins. From a distance this latter statement would scarcely be credited, for the entire bodies of the escorts are tattooed, being often covered with figures representing jackets and breeches, seamed and checked, with buttons and all. So, supposing that the services of the yakonin have been engaged, the stranger proceeds to examine the costumes and personal appearance of the Japanese, whether old or young, high or low.



A JAPANESE GIRL.

Japanese women have become noted for their striking and coquettish dress. They take especial pride in arranging their glossy hair, it being usually divided into three great sections, fastened with large ornamental pins or pretty ribbons. Both sexes wear a large open dressing gown, the women crossing it in front and tying it behind with an enormous sash. As the little women trot along in their wooden sandals, they are truly pleasing objects to contemplate. A lady of high standing is often attired in a garment of rich silk, beautifully decorated with flowers and vines, wearing over her shoulders a sack or shawl of plain but rich material.

That hideous practice, which was formerly well-nigh universal, by which women above twenty years of age, and all who were married, shaved off their eyebrows and blackened their teeth, is gradually dying out. The reform originated at court twenty years ago and is rapidly

spreading. The custom was rooted in the Oriental idea that a married woman belonged, body and soul, to her husband ; and her husband chose to make her unattractive, to the outside world at least. The Japanese maiden, wife and widow, are now distinguishable in society by the style of their coiffure. If it were not for the immoderate use of paint the women would be as attractive as those of any country, with their glossy dark brown hair, oval faces, slender graceful forms, and elegant manners. In the young, the natural complexion is seen to be fair, and when a lady of the upper class who is not exposed to the weather, leaves all her paint in the box, she often appears with a face as white as a European's.

Usually, head coverings are not worn, except broad screens to keep

off sun and rain, and a simple cloth cap and face protector in winter. Oiled paper or straw overcoats are worn in rainy weather, and the fan is carried by men and women. Loose trousers are the distinguishing mark of the nobility, but the hideous pantaloons formerly worn at court, which completely covered the wearer's feet and spread out far to the side, and the upper garment with its enormous, flapping sleeves, have given place to European attire. The higher classes, however, have their rank indicated by the crest of the family or clan, which is worked upon the breast and back of the outer robe. The carrying of swords—two or more for the no-



NOBLEMAN AND SERVANT

bility, and one for the common people is — a custom which is almost obsolete.

The higher class of medical practitioners, such as the court physicians, shave their heads completely, as do the priests ; but the common masculine fashion is to shave off the hair about three inches in front, comb it up from the back and sides and glue it into a tuft at the top of the head, where it is confined by pins of gold or tortoise shell.

AMUSEMENTS.

The Japanese have not the staid, placid dispositions of the Chinese. They are more light-hearted, and even at table often enliven the simple courses with music upon the guitar. Yeddo has a permanent fair, and

here may be witnessed the diverse forms of amusement which tickle the lively minds of these people. In the center is an immense temple, surrounded by groves and tea houses. A wide, well-paved road, which passes through the grounds, is planted to maples and covered with merchants who squat upon their mattresses and proclaim the virtues of their goods. One has a heap of dead rats beside him — he sells rat poison. Another fondles the head and claws of a bear — he vends bear grease, for the skin. Bank lotteries, stereoscopes and telescopes are temptingly displayed for trial. The astrologer and the professional story-teller and news-agent are also here. The latter tells about the last murder and the way in which the villain was punished, and for a little money distributes leaflets containing the account to his auditors, that they may bear the exciting tale to absent ones.

JUGGLERS AND ACROBATS.

The uproar of the crowd is pierced with the cries, songs and dissonance of the mountebanks, players and jugglers; they are balancing sticks, swallowing swords, whirling bottles and cups, making flowers grow from nothing, crushing birds and reviving them, breaking eggs and bringing cart loads of silks from them, and the climax of every wonder is being made more startling by the shrill note of fife, the clang of drum or the rattle of tambourine in the hands of able assistants. The music is not calculated to educate one's taste, but rather to distract the attention of the lynx-eyed native at critical points.

A group of Japanese acrobats, who perform beneath a great shed on the fair grounds, draw an immense crowd as they do everywhere. Their balancing poles are very long false noses, upon which children may perch with safety, or stand thereon upon their own shorter *proboscides*. Another difficult trick is where the performer places an egg upright on his forehead and upon the egg balances a saucer. Juggling tricks as performed by native geniuses are simply miraculous — until you know how they are done. The common manner of applause is to strike the palm of the left hand with the closed fan, this action being accompanied with a slight cry of satisfaction.

THE NOBILITY OF GLADIATORS.

This subdued applause is impossible, however, when the ponderous feats of the Japanese wrestlers are under review. The contests take place in circuses. In the centre is the ring, a platform slightly elevated and surrounded by a double pile of straw sacks. The wrestlers, who are

usually mountains of *avoirdupois*, divide into companies and squat around the ring. The master of ceremonies, armed with his fan of command, calls a rival from each company, and the two giants are loudly applauded as they raise their arms above their heads to salute the immense audience. Then, sprinkling grains of rice and drops of water about the arena, which is covered with gravel, in order to propitiate the god of gladiators, they moisten their limbs, rub some sand between their hands to insure a firm grasp, and rush at each other like mad bulls. The object of the conflict is, by blows or by clinching, to expel each other from the ring.

From the middle of the seventh century, when Japan was favored with its first Mikado, these gladiators have been an honored class, proudly tracing their descent through a line of more or less illustrious ancestors. The nobility of Japan, even, do not disdain their acquaintance ; in fact, the leaders of the wrestlers wear two swords, the sign of nobility. The wrestlers themselves are members of a great organization, presided over by their king or acknowledged champion. Each province furnishes its quota of athletes, who form a minor society whose head is the champion of the province. Every professional must be incorporated with some society and be content with a salary, the champion, on the other hand, drawing from the proceeds of the entertainments and being responsible to the king only. The Mikado fixes the length of time during which the companies shall exhibit at the principal towns.

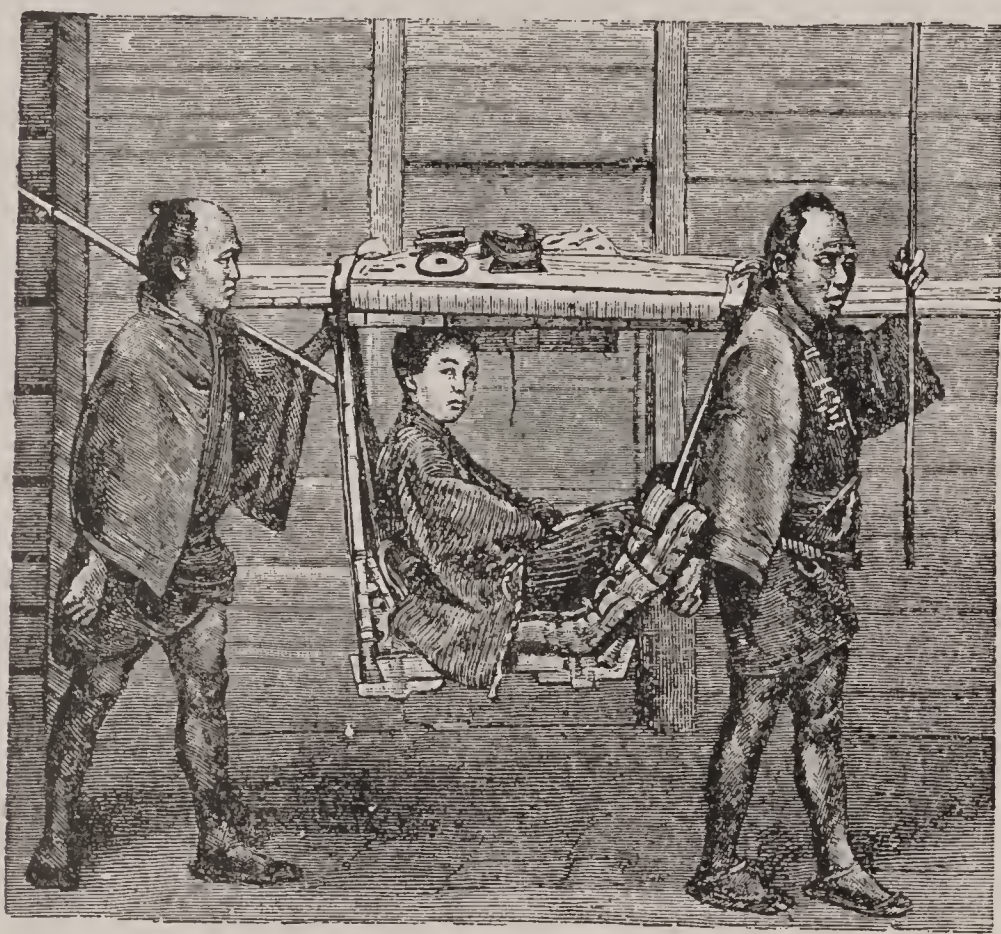
THE THEATRE.

Open-air theatricals and exhibitions of puppets are favorite forms of amusement with the poorer classes, the more wealthy people attending regular theatres. The play commences at sunrise, crowds of tradesmen, clerks and prosperous artisans hastening toward the doors of the theatre, with their gaily dressed wives and children. A lady of the nobility occasionally slides in (*incognito*), but her husband can not attend even in disguise. There is no law against such enjoyment, but he would thereby seriously imperil his standing in society.

The wife of the well-to-do tradesman appears, however, in her true colors. She even commenced to prepare for this enjoyable event the evening before. The hair-dresser built a tower upon her head, and during the night she could not even turn upon her block of wood. Upon the morrow she arose, bathed, washed her neck, shoulders and arms with milk-starch ; blackened her eyebrows with a pencil ; coated her lips with a golden preparation which afterwards turned to vermilion ; decked herself with silken robes, confined by a sash which was twisted around the hips and tied behind in a great bow—then eating a light breakfast with

her husband and child, and providing them with other refreshments which might be required, she was prepared to be borne away to the theatre in her palanquin.

The performance may last fifteen hours, or forty-five, but after having bought their tickets, hired their cushions and procured their programmes at an adjoining tea house, the family are prepared to give themselves up entirely to pleasure, notwithstanding that there are other head-dresses in all portions of the great hall as obstructing to the view as our lady's. In the center of the theatre is a small platform occupied by a special policeman. The stage stretches across one side of the hall and the orchestra of drums, flutes and three-stringed guitars is in front,



RIDING IN A PALANQUIN.

to the left. Galleries run around the hall, the ground floor being divided into square boxes by wooden partitions. Two boarded platforms run from the stage on either side to the opposite end of the hall, and along these pathways the actors make their entrances and exits. The play of several hours or several days is almost entirely pantomime, a choir of singers and an ear-splitting orchestra keeping up a constant din

But hour after hour the happy natives applaud a favorite actor, a melodramatic representation or even a gesture, partaking of refreshments which are handed to them by waiters who walk along the ledges of the wooden partitions, the men constantly lighting their small copper pipes at the little brazier, or pan of live coals, which stands in the middle of each box.

The stage turns upon a pivot, so that as one set of actors passes out of sight a new lot, already gesticulating, posturing, groaning, laughing, scowling and otherwise using the universal language, comes before the audience. But by far the most unique feature of Japanese theatricals is embodied in the "Shadow." "He is clothed entirely in black, wears a black cowl, and stands close behind the actor, off of whom he never takes his eye for an instant, and whose every movement he follows as though

he were his reflection. He hands him all the little accessories he is in need of, and places a small stool at the right moment for him to sit upon and prevent the inconvenient posture of squatting. The eye can not at first accustom itself to this black form stalking so silently about the boards; but in a theatre all is so conventional that the quaint impression soon wears away, and, once admitted, this shadow certainly fills a most useful part. Amongst other services, when the day wanes he holds a lighted candle at the end of a stick under the nose of the actor to render his gestures and features distinguishable."

BATHING AND TEA HOUSES.

The bath in Japan is what it was in Rome in the ancient days, with this difference — that in the Eastern Empire both sexes formerly performed their ablutions in common. Of late years, however, the



INTERIOR OF A TEA HOUSE.

practice has been prohibited. Although contrary to all Western ideas of propriety, the subsequent conduct of maidens who daily repaired to the public house was modest and ladylike. The custom was one of great antiquity, and as whole streets were devoted to bathing houses and they were national institutions, supported by father, son, mother and daughter, so far as might be judged by outsiders, the custom was not productive of lamentable results.

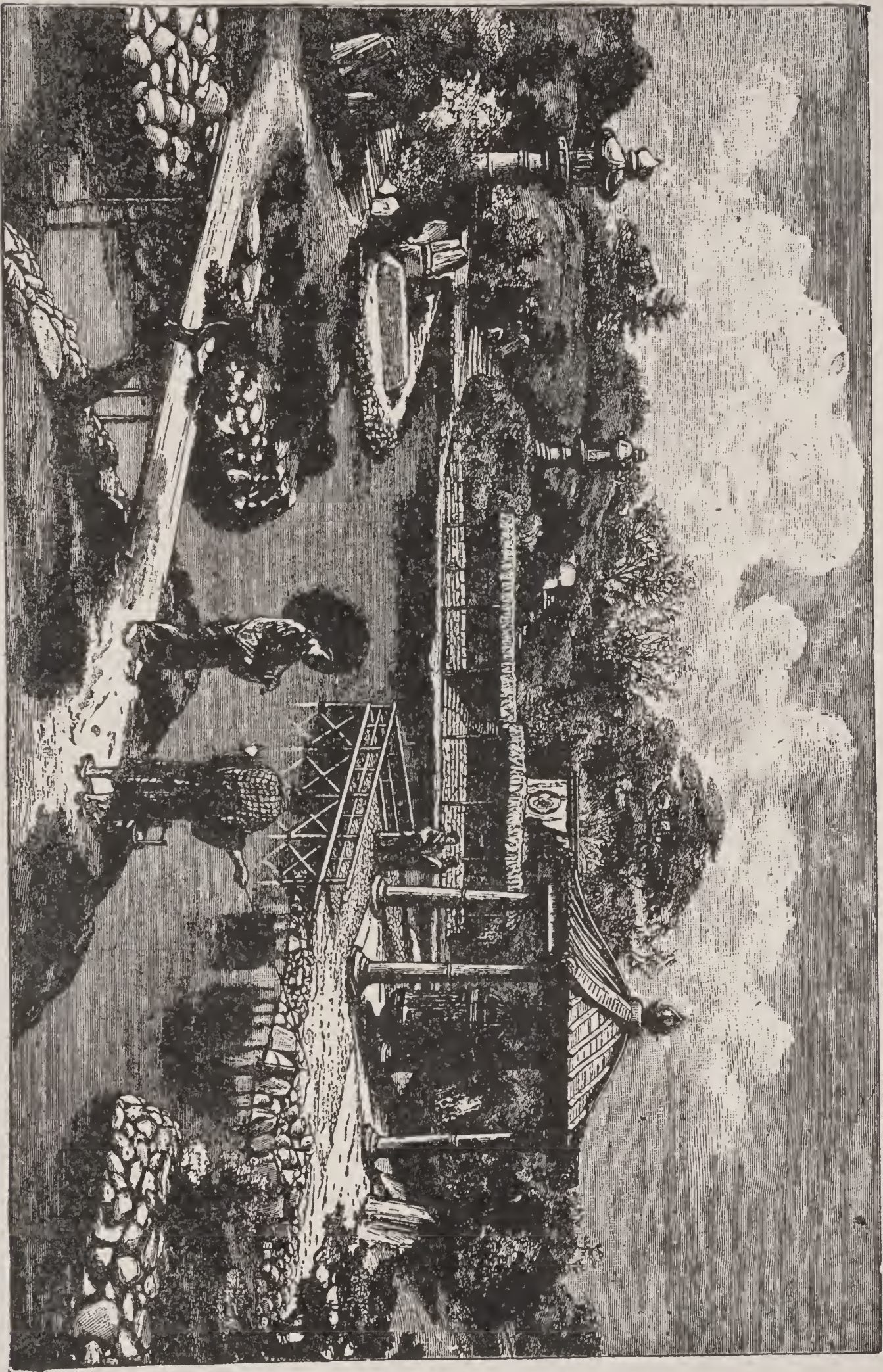
Nearly each house of the upper classes has attached to it, also, private bathing rooms, but they are often unused. Hot-water baths are considered as necessary to a Japanese as eating or sleeping; so that besides his morning bath he goes through a course of parboiling later in the day. As he is religiously opposed to wetting his head, he is frequently stricken with apoplexy before he leaves his little leather tub and the gossiping and laughing crowd of men who frequent the bathing hall.

Next to the bathing hall the tea house is the most popular of

resorts. In the cities, in the suburbs, far out into the country, the tea houses spring from the most picturesque localities. Upon public road they often reach the dignity of hotels ; in retired country nooks they descend to mere huts of wood and paper, covered with a thatched roof, but snug and inviting, notwithstanding. In establishments of any pretensions young girls wait upon customers, who sit cross-legged upon soft mats and slowly sip their bowls of tea. By calling for them they also will be served with rice, brandy, eggs or fish. The saddest phase of Japanese life is seen in another class of tea houses, called "Joro-jas." They are frequented by night, the entrances being guarded by wooden gratings. Beyond are halls lighted sufficiently with paper lanterns for any passer-by to discern the richly attired young girls squatting together in a group for inspection, like so many bedizened wax dummies. They range from fourteen to twenty years of age, and their beautiful jet black hair is artistically arranged and ornamented with yellow tortoise shells. Within are beautiful gardens and pavilions, and Japanese musicians and dancers, some of them mere children, who have been sold into slavery by poor parents.

EUROPEAN HABITS.

The rapid changes which the Japanese are undergoing from native to European civilization are best illustrated by a glance at Yeddo, or as it has been known for many years Tokio, the capital of the empire. Its settled districts, with beautiful gardens and groves, wide streets and canals, cover an area of nearly sixty square miles. Tokio lies in a broad valley, which slopes toward the waters of the Bay of Yeddo. All around are wooded hills and the cypress, palm, bamboo and evergreen oaks spring up on every side. Charming suburbs, with snug hedgerows and shady lanes, nestle around the bustling city, which is itself broken into magnificent parks adorned with artificial lakes, pavilions, and temples which are used for civil as well as religious purposes. The very heart of the city is a bewildering succession of these temple gardens, and here is the official quarter, which comprises an area of five square miles surrounded by a triple line of fortifications and containing the former palaces of the nobles. These great structures, as well as the castle of the Tycoon (who was formerly the real ruler of Japan), are built on the summit of a range of hills. Massive walls and gateways, macadamized roads, deep moats in which are myriads of wild fowl, with groups of buildings standing upon bold elevations, green slopes, overhanging groves, and everything which the fine artistic sense of the Japanese mind, aided by nature, can suggest, combine to make this district of



TEMPLE GARDEN IN TOKIO.

the city one of the most alluring spots in the world. The residences of the daimios surrounded the palace of the Tycoon, but with his degradation and the entrance of foreigners to the empire many of the nobles deserted their homes and retired in disgust to the country. Space, which was formerly monopolized by such useless magnificence is now covered with government buildings, cotton, woolen and paper mills, colleges, schools, arsenals and foundries. In the imperial university are 100 foreign instructors, and the schools and colleges are attended by 60,000 or 70,000 pupils. The youth of the land are bright and ambitious, as several of the universities of America know full well.

Elementary schools are being established throughout the empire; the law of 1872 providing for 53,000 of them. Forty per cent. of the children of school age are receiving instruction, and among the youth and manhood of the land the fever to imbibe European ideas is at its height. Not only are the higher schools and colleges thronged, but private tutors of standing are besieged on all sides. One of these masters at Tokio is an author of political and social works and a translator from the best Western writers. His students already fill many important government offices, and others have established a newspaper which vigorously criticises all public acts. Throughout Japan there are between 300 and 400 newspapers and periodicals, and school books, and works on political, scientific, ethical, historical and poetical subjects are constantly issuing from the press.

Outside of the district which may be considered as under the immediate patronage of the Mikado and the government, is the business and residence territory. Within this are miles of stone and brick buildings in the modern style of architecture, with miles more of open booths. A horse vehicle is not so great a wonder in Tokio as in other portions of the empire, and carts piled high with goods of all descriptions are being dragged through the streets in endless procession. Bathhouses, fire-proof warehouses, mounted policemen; natives in black coats and leather shoes as well as in native costume; newspaper offices using the metal types and running off their sheets on cylinder presses; telegraph wires, connecting not only the police districts, but the other chief cities of the empire with the capital; locomotives running to Yokohama, the foreign mercantile settlement seventeen miles away, and others now building to run over longer lines; sewing and knitting machines and banks are thrown together—the old and the new brought together in striking contrast. But sufficient is seen to place the Japanese in the list of decidedly progressive and remarkable people.

In one of the most thickly settled districts of Tokio is a massive

wooden bridge spanning the river Okawa. It is not a remarkable engineering achievement and only interesting as being the center of the empire and the point from which distances are reckoned—so many ri (two and one-half miles) from the “Nipon-bas,” as the bridge is called, north or south.

Tokio is the most noteworthy illustration of the spread of European ideas; for here are manufactured from foreign models such articles as watches, clocks, globes, thermometers, barometers, microscopes, telescopes, knives, spoons, looking-glasses, rugs, carpets, clothing, etc.; but in all the large cities and towns, the new is crowding out the old, and even pickles, condensed milk, fancy soap, patent medicines, wines and brandies, are swinging into line.

UNWORTHY OF JAPAN.

Legalized suicide is an institution peculiar to China and Japan. It is called “harri-kari” in the latter empire, and the mode of legalized procedure is to disembowel one’s self with a sharp knife; this is peculiarly Japanese. Efforts are being made to suppress the disgrace, which is still a hideous instrument employed by cruel and autocratic daimios to punish those who have offended them; the unfortunates are ordered to commit harri-kari, and such is the power which the princes often have over their subjects, that the self-murder is generally committed. On the other hand, it is often considered a privilege of which the nobility themselves take advantage.

STYLE OF ARCHITECTURE.

The common Japanese houses have frameworks of wood, to which are fastened reeds or bamboo, and the interstices filled with mud, with wooden door and window frames covered with paper, broad eaves and a veranda running completely around. The rain doors, or outer shutters, protect the inner ones during stormy weather. Within are paper partitions, which can be slid out of sight, and the whole house thrown into a hall to accommodate the pleasure-seeking people. No house is without its gem of a garden. It matters not how tiny it is, the ground is laid out in beautiful groves of dwarf shrubs which surround miniature lakes, little streams over which green arches are thrown to represent bridges, or leafy bowers which would scarcely accommodate a company of Lilliputians. The houses are often loaded with blue lilies and other flowers, while these artificial landscapes are enclosed with bamboo fences over which creep trailing vines and plants.

The palaces of the nobility are simply several of these houses, united by corridors of stone or wood, roofed over with cement, and surrounded by a continuous rampart of smaller whitewashed structures, in which the domestics reside. The Mikado's palace is a "yashki" of larger dimensions, comprising many courts and streets, and scores of houses, pavilions and corridors, with beautifully varnished, gilded and sculptured roofs.

When the sound of the tocsin is heard from the fire tower there is naturally great alarm; for fires in all the cities of Japan are destructive. It is estimated that Tokio is burned all over once every seven years. When the flames fairly get a headway the most that can be done is to pull down a great area of buildings, and remove the goods in their immediate pathway to the nearest fire-proof warehouse. This is shaped like a tower, built of wood and encased with cement or mud, sometimes a foot in thickness. The doors and windows are built of the same material, are closed upon the approach of a conflagration and the cracks plastered up with mud. Candles have been lighted inside to convert the oxygen of the air into carbonic acid gas, so that the building is made absolutely fire proof. These warehouses, or low towers, are also used upon the approach of the typhoon or hurricane.

Fire, wind and earthquake are the three forces of nature with which the Japanese are obliged to contend, and their houses, which are seldom more than thirty feet in height, are constructed with reference to the latter. If they are two stories high, the second is built more substantially than the first (experience has taught them that this is the safer plan)—the upper one comprising the living rooms and the lower the cellar for the storage of provisions.

WITHIN THE HOUSE.

The same delicacy of taste and sense of propriety are noticed in the interior as in the exterior arrangements. Simplicity, cleanliness, harmony of design and coloring, and comfort are the uppermost features. Thick mats of rice straw cover the floor, over which members of the family walk barefooted. Writing is done by kneeling before a table about a foot high. When the letter is finished the table is put away in a cupboard. The family eat sitting on their heels around a small table. After dinner every person takes a nap of several hours. In the evening comes another meal, and after the table is cleared men, women and children produce their pencils, brushes, paints and papers, and give exhibitions of their skill. The height of the artist's ambition is not so much to excel in delineating Nature's moods as to draw and

paint in the most surprisingly ingenious methods. He will put in a head here, a tail there, a tree in one corner, a house in another, a leg in the air, an arm beneath, an eye glancing out of space, and when all have tried themselves in guessing what it all can mean, a few rapid strokes of pencil and brush will join everything together and form a tolerable picture.

Other games succeed the artistic efforts, and they are enjoyed by son, father, grandfather, even to the fourth generation; and the same universal love of diversion is witnessed out of doors, where the natives fly kites and indulge in feats of skill, everyone entering heartily into the sport, from the infant who can hardly walk to the sire who can just totter around. When night comes, they envelop themselves in large,



A JAPANESE BEDROOM.

warm night robes, placing their day clothes either in an open cabinet or upon a frame which stands near, and repose upon a straw matting covered with a quilt, with a wooden block stuffed at the top for a pillow. It is customary, also, to have a teapot with cups beside the bed, with conveniences for heating, so that the day may be ushered in with one or more cups of the favorite beverage. Day and night the brazier is kept burning, and if the Japanese is not drinking tea, he is usually some-

where in the vicinity of the teapot, smoking and gossiping with his friends.

THE LAST RESTING PLACE.

Regard for the dead is manifested by the Japanese in the same way as by the Chinese. The ancestral tablet is placed with the household gods, and the family altar is their most sacred shrine. If the body is interred, it is buried in a sitting posture, with the hands folded. The coffins are invariably circular. The ceremonies at the grave are conducted by priests, and even here there is little of that depressing spirit of mourning manifested, which, with some, is considered a religious as well as a social duty. The nearest relatives are dressed in grayish white,

the men wear coarse straw hats, and the women discard their elaborate ornaments, merely wearing a comb in the hair. The cemetery is bright with flowers, and each family has its own enclosure, marked with simple stones or massive granite monuments.

If the deceased has expressed a desire to have his body burned, after the ceremonies have been performed in the temple, the corpse is carried to a small house, placed upon a stone scaffold, and being consumed in the presence of priests, the bones are carefully drawn from the fire by men armed with sticks. The remaining ashes are placed in an urn, and carried to the tomb by the relatives.

AGRICULTURE AND MANUFACTURES.

Government and people combine to make Japan a garden, and to utilize every possible acre of ground. The land is divided into small holdings, irrigated, enriched and cultivated according to the Chinese methods. The plough generally in use is a heavy piece of wood fastened obliquely to a beam, and hollowed out so as to receive a piece of iron which serves as a share. When the land has been inundated from the canals in early spring, it is broken up into a liquid paste and the rice is cast into the ground by hand. It is then harrowed; when the young rice begins to shoot it is transplanted and reaches maturity in October. The transformation of the tea plant into commercial forms is accomplished through the same processes in Japan as in China. When you are intimate with the agriculture of either country you can "farm it" in the other.

As horticulturists, however, the Japanese stand alone in certain specialities. They seem even to carry their feats of legerdemain into this department. They will grow you a cedar many feet in circumference or only a few inches; a head of lettuce larger than a bushel basket or smaller than a rose, but healthy and productive in either case. Among other wonders in this line a sight-seer mentions the vigorous appearance of a fir, a bamboo and a cherry tree, which were growing in a box 5 x 2 inches. It is by the application of this remarkable skill that the Japanese are enabled to delineate upon the tiniest pieces of ground, the boldest and most charming landscapes.

With the introduction into Japan of steam power and modern machinery the native manufactures are already undergoing many changes, not always for the better. It is an open question, therefore, whether in certain lines of work the Japanese have not reached their greatest perfection. Their lacquer work and their bronzes are the finest in the world. For the former they have become so noted as to have given a

common word to the English language—japanning. The varnish which they use is mixed slowly and smoothly upon a copper palette with the coloring matter, and after being applied five or six times, being allowed to dry after each application, is scraped and polished with a stone or bamboo utensil. The mother-of-pearl figures are cut out and colored underneath, placed upon the varnish and undergo the same process as the wood.

The bronzes are not only noted for the fineness of the metal but for the beauty of the finish. They are richly decorated with figures representing national heroes, mythological personages, and historical events, as well as birds, animals and landscapes. The swords of Japan are almost as famous as the Damascus blades. In short, as workers in iron, copper and brass they are unexcelled.

Their paper, which they make from the mulberry tree, is tough, glossy and fine, and is used for napkins. The bark of the tree is boiled in an alkaline composition, washed, and mixed with a preparation of rice ; being thus reduced to a smooth paste, the mixture is formed into sheets by being pressed between bamboo laths.

The Japanese tend their silkworms as carefully as their children. The art of weaving is, by legendary account, of celestial origin, and is considered as of as royal a nature as it is in China. The lovely maiden who brought the art to earth returned to her home in one of the heavenly constellations, and upon the seventh day of the seventh month, as the stars appear, Japanese women and girls spread beneath their kindly rays silken threads of various colors, offering fruits and flowers to the divinities who control the cunning of human hands.

THE JAPANESE AS ARTISTS.

In the decoration of their fans, houses, metal and wood work, and the arrangement of their beautiful parks, the Japanese exhibit their artistic talents to the best advantage. Birds, flowers and fruit are their favorite themes, and they delineate them in perfect forms and exquisite colors. But when they come to the representation of landscapes, where perspective is required, their efforts are crude in the extreme ; in fact, they are such masters of detail that they can not conceive how it is that every feather and shade of color should not be distinctly brought out of the bird upon the wing in the far distance as well as every line of the palace which stands in the foreground. The Japanese have made a close study of anatomy, but Japanese artists slur the “human form divine” most shamefully. It is generally draped and properly attired in

native costume, when appearing in their pictures, and a Japanese sculptor would be a curiosity indeed.

Like the Chinese the Japanese are persistent musicians, although they produce but little music. Music is part of every woman's education, her favorite instruments being a three-stringed banjo and a larger instrument which is placed upon the ground and played with slender strips of bamboo.

THE FIRST, LAST.

There is one entire race of people who engage in fishing—the Aïnos, who inhabit the island of Yezo, to the north of Nippon. They are the aborigines of the archipelago. In appearance they are small and thick set, with wide foreheads, black, horizontal eyes and fair skin. The women dress in zouave style, wear broad-brimmed hats with a conical center, or simply cloths tied over the head. The men have tight-fitting pantaloons, with a cloak fastened with a sash, the cloth for which is made from sea-weed.

The Aïnos have no traditions of their origin, but they believe they came from the west, although they differ from all the tribes of Eastern Siberia. They worship the fish and the wolf and make



SINGERS AND MUSICIANS.

no attempt to cultivate their land. The Aïnos were formerly masters of the archipelago, north of Nippon, and after being driven from that island fought stubbornly for many years and were not reduced to complete subjection until the fourteenth century. They are rapidly decreasing in numbers and are being crowded into the northern districts of the only island which remains to them ; so that before long it is probable that they will be extinct.

THE COREANS.

It seems probable that the Coreans are of the great Tungoosic stock to which the Mantchoos belong and which has spread over so great a portion of Northern Asia. Their language is Mongolian, and they are both taller and stouter than either the Chinese or Japanese. But although they have been conquered by the Mantchoos, the Japanese and the Chinese, the latter have retained the supremacy, and they render even a less tribute to the empire than does Mongolia. Their religions, however, are borrowed from China and the nature of the government is Confucian.

Literary attainment is the basis of political preferment. The examinations all take place in Saul, the capital of the kingdom, the preliminary one being conducted annually, and those of higher grade when His Majesty is in need of government officers. The king is absolute, although there are near to him the Counsellor of the Right, the Counsellor of the Middle and the Counsellor of the Left. The six Chinese departments appear in Corea, the Interior, the Treasury, the War, the Public Works, and the departments of Justice and Religious Rites. Each department has its head, whose title, translated, is "decisive signature," and he is assisted by several "helps-to-decide" and "helps-to-discuss."

The provinces into which the kingdom is divided have each a governor, who has six assistants ; these assistants, who are rulers of districts, are aided by six other officials upon whom, in turn, depend six other functionaries. Three and multiples of three seem to be considered magic numbers.

The audience hall of the King's palace, which is of the Chinese form of architecture, is faced by three gates ; the approach from the gates to the first flight of steps is flanked on either side by eighteen granite slabs upon which are engraved the different ranks of His Majesty's subjects and which mark also the precise point to which they may advance toward his divine presence, when a royal reception is on hand. These

slabs do not indicate government grades of honor, particularly, but the social ranks of Corean society. And here we stumble against the magic number again — thirty-six ranks or castes.

In Saul, the capital of the kingdom, are two royal palaces, the Old and the New. The former was erected five hundred years ago, when the capital was laid out, and occupies the cardinal point of honor, facing south. The New Palace was built a hundred years later for a crown prince, and when he became king he did not choose to abandon it. So the old one was deserted. The New Palace faces the north, the second cardinal point of honor. Upon state occasions the king of Corea always faces toward the sunny south and his most honored subjects are placed opposite him.

COMING FROM THEIR SHELL.

After the Japanese opened the gates of their sea ports the Coreans were the most secluded people in the world. Until brought to it by force of arms they refused even to have commercial communication with China and Japan. For many years maritime intercourse was not allowed between Corea and China, but communication was by way of a narrow road along the sea coast, which was given up principally to wild beasts. Until quite recently there was little intercourse save on occasion of the annual embassy and of the periodical fairs in Mantchuria.

The dread of Russian invasion and annexation, however, has, of late years, induced Corea to rather encourage friendly relations with Western Powers, that she may have friends to protect her in a possible hour of need. In 1876 Japan relinquished her traditional claim to tribute and was granted commercial privileges. Corea was thrown open to American and Chinese commerce in 1882, and the result of such action by the progressive party was the massacre of the Queen, the heir apparent and his bride, and thirteen ministers who favored foreign intercourse. The Japanese legation barely escaped a like fate and fled from the wrath of the Corean conservatives. A month afterwards, however, they returned to Saul, under the protection of a military escort, and Japan made preparations for war. The usurper who had overturned the government surrendered to a Chinese force, the king was restored to authority, and Corea can no longer be called the Hermit Nation, although she can more fittingly lay claim to the title than any other. Soon after the success which attended the efforts of America and China to enter her doors, Great Britain and Germany were favored with commercial treaties.

WHY THEY FEAR THE PRIESTS.

A singularity of this very singular people is that religion, in the cities, has no hold upon them. Not a single temple or church spire points the way to heaven in Saul or any other walled city. For this wonderful absence of sacred edifices two explanations have been given. One is that three centuries ago a body of Japanese soldiers gained admittance to several important Corean strongholds, disguised as Buddhist priests, which was the important step toward the subjugation of the country, and that when the invaders withdrew, after having ruled for many years, the Coreans passed a law that hereafter no priest should set foot within the gates of a walled city ; the second theory, or native statement, being that the Buddhists had become so corrupt in the cities that they were expelled by the Confucians and relegated to their monasteries in the country districts, which still exist. So that although Buddhism, Taouism and Confucianism have their votaries, and nearly all the state gods of China are worshiped, the uniform and dreary appearance of the low Corean buildings is not broken by the graceful lines of temples and pagodas which relieve the monotony in neighboring lands.

THEIR SUPERSTITIONS.

The Coreans are honey-combed with Shamanism, although their exclusive disposition keeps out the Shamans. Below the gables of stately royal palaces, may be observed a row of bronze figures, resembling nothing, and everything hideous, which are placed there to scare away evil spirits. This mode of frightening them is patented by the King. His humbler but still prominent subjects are allowed to post upon their outer doors colored placards representing the figures of two famous generals, who are reported to have had great success in capturing and destroying demons of disease. The common people rest satisfied with fastening a wisp of rice-straw to their doors, or a piece of cloth, thereby deluding the demon into the belief that he has got satisfaction when he seizes upon these articles. Upon New Year's day, the good spirits are supposed by the Coreans to call upon the Lord of Heaven, and to so engage His attention, that the evil spirits come to earth to see what damage they can accomplish there ; to keep them away from their homes, the people take the cuttings of hair which they have collected during the year, and burn them in front of their houses. The Coreans have their household spirits and a deity, who is sent by the Supreme One to bless little children, and keep them out of the clutches of the demons.

The people accredit the naming of their country—the land of the Morning Calm—to a great spirit, and claim that their first king was descended from a dragon who changed himself into a man, ascended to heaven and married the daughter of a god. Afterward they came down to Corea where the king was born.

MEN AND WOMEN.

The woman of Corea is simply the property of either her father or her husband. Her seclusion before marriage, the negotiations preceding marriage, the marriage feast and the closely veiled bride whose beauties are unknown to the bridegroom, are true Oriental features. The separation of man and wife after marriage is Turkish. The man is everything in Corea, even to the point of being made to legally suffer for his wife's faults.

The prevailing color of the Corean costume, whether of man or woman, is a bluish white. Short jackets, loose trousers and tunics are the chief garments, the number of the latter being proportionate to the rank of the wearer. "It is perhaps unfortunate," says a traveler, "to have fixed upon so delicate a hue, as it would require more than humanity to preserve it. The faint blue of the land of the Morning Calm soon fades, by contact with the dirt of the world, into the the gray of common day." Officials wear the same style of garments, but throw into them the brightest colors of the rainbow with the most reckless extravagance. Soldiers have dark blue uniforms, dashed with crimson, decked with ribbons, and over the breasts are their badges of valor.

The men's tunic is confined at the breast and the women's petticoat is also fastened at that point. The sleeves are about two feet wide, partially sewed up at the ends, so that they serve as pockets and traveling bags. A tobacco pouch always hangs at the waist of both man and woman. On the inner side of the tunic around the neck is a white band of cotton, which stands in place of our collar. The materials of dress are silk, cotton and grasscloth, the latter being made of hemp. Grasscloth is used for every-day wear by the lower classes and as a badge of mourning by all, as it is in China—a kind of sackcloth of the Hebrews.

The mourning costume is also distinctive in cut from the regular one, that of the man consisting among other things of a hat which curves down like an umbrella around his face and of a cloth screen before his face. With this species of blinders the poor man wanders around society, it being incumbent upon the members thereof to let him alone. For three years he is shut out of all communion with his fellows, if he is in mourning for his father, and for two years should he grieve over the

loss of a mother. If the man is a love-sick swain it sometimes happens that he pines away for a dozen years, one death of a relative following another and keeping him from marriage.

As the upper classes dress in the grasscloth of the lower when they go into mourning, so all classes are privileged under the burden of grief to assume the face screen which, ordinarily, is the badge of office, or the mark of distinction of the government official.

Corean shoes resemble those worn in China, except the soles are studded with nails. The men's hats consist of the skull covering and the superstructure of silk woven upon a bamboo frame; so that a Corean with his hat on—and he wears it every moment except when he is sleeping—resembles a man who has turned the lining of a modern hat down over his forehead. The betrothal hat is made of yellow straw and usually appears on the Corean's head when he is seven or eight years of age. The court hat has a high oval crown, fits tightly over the forehead and has two wings which extend from the sides. They are said to signify that the wearers are "all ears" for the royal commands. Rank is measured by the thickness of these artificial ears, the Emperor being particularly honored by having his placed upon the top of the hat—he is supposed to listen to nobody. There are also special in-door hats, but underneath them all are the tails of the men twisted around a stick of coral or amber.

There is no great variety of female hats, as the Corean woman is debarred from the privilege of showing off her fashions, but those of the higher classes occasionally appear on the street or borne along in a palanquin with a low structure upon the head which resembles a parasol, beautifully and deeply fringed.





THE GREEKS.



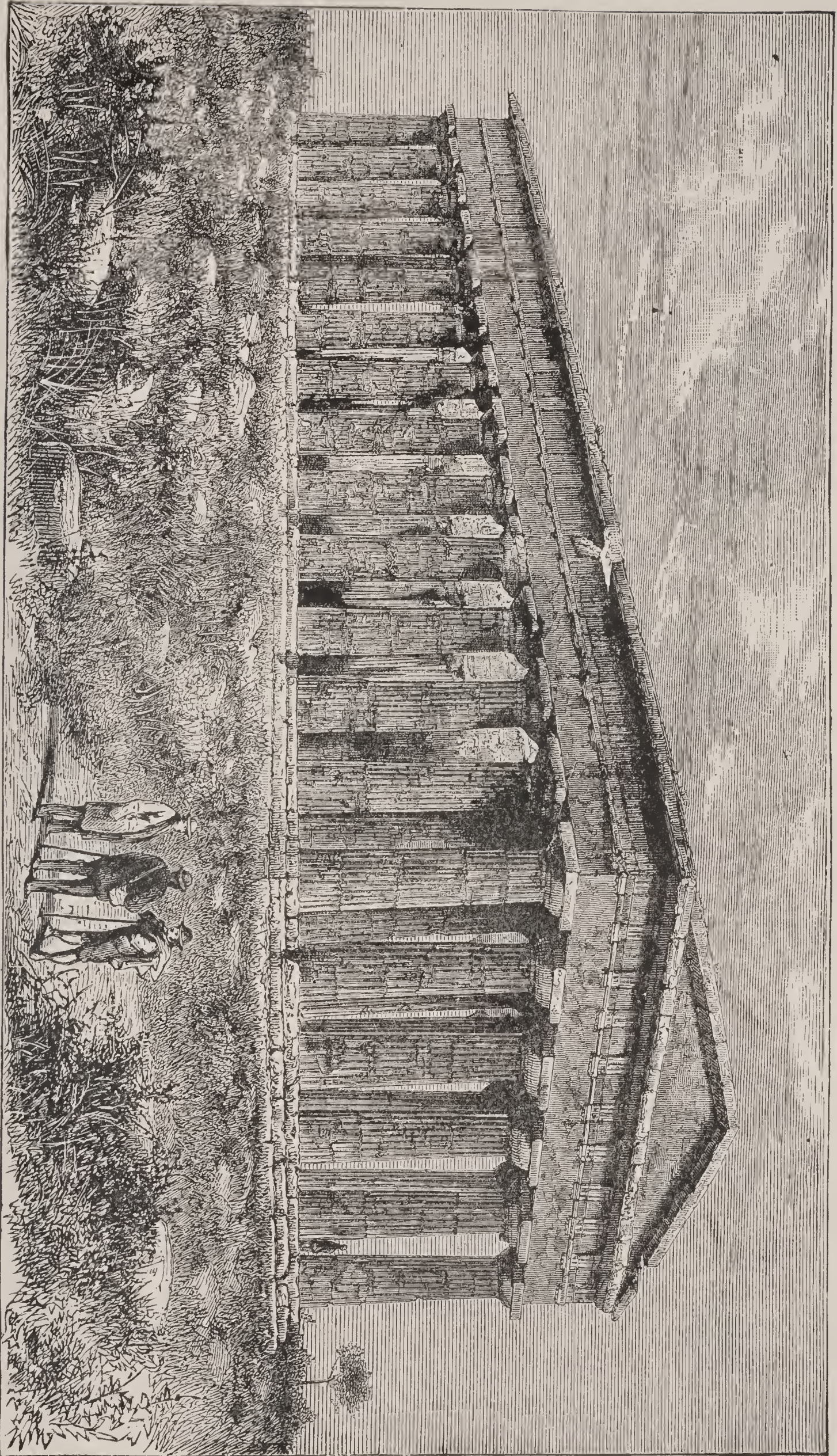
WHETHER the first Grecians were Asiatic Hellenas, or Phœnicians who founded a colony across the sea as many years before Christ as we are living after, does not much concern us. We know that the Greeks were for centuries the nucleus of the world's best thought, and that they have passed down to us a grand literature and a beautiful architecture. We know that they are Aryans, and that they were the first of the Indo-European stock to found a state; that they were subject to Rome, to Venice, and to Turkey, and for half a century or more have been independent. They even objected to be directed in the establishment of their modern kingdom by England, France and Russia, the Powers which had assisted them to throw off the Turkish chains. Foreign princes, however, were appointed to direct Hellenic affairs, and revolt followed revolt, until the son of the King of Denmark was chosen to take the helm of state. That was a quarter of a century ago, and more than twenty-five years after Greece had revolted from Turkey, and had seen her olive and fig trees cut down and burned and her territory devastated.

THE ACROPOLIS.

Athens, anciently decorated with innumerable master-pieces of architecture and sculpture, still retains in ruins some traces of her former splendor. Ragged outlines exist of that ancient citadel, the Acropolis, from which the people could see magnificent evidences of their genius spread over the plains below; temple upon temple arose in sublimity, and their ruins are still grouped around that square, craggy rock, 1,000 feet long, 500 feet broad and 150 feet high, upon which stood the Acropolis in all its majesty. Within its great walls are the remains of the Parthenon, or the temple of Minerva, a pile which even now stands among the wonders of the world.

Forming the entrance to the Parthenon was a wonderful temple of white marble; all that remains of this are six columns with lofty arches.





TEMPLE OF NEPTUNE.

Of the Parthenon itself, the interior of which was for some time used as a Turkish mosque, there remain eight columns in front, with several colonnades at the side, and the mutilated figures of magnificent groups of statuary representing conflicts between the gods and other mythological tales. But ruined as it is, the general aspect of the temple is sublime.

The Temple of Neptune, another theatre belonging to the Acropolis, is in a better state of preservation than the Parthenon, and though grain is now growing in its broad arena, enough of the structure is still in sight to give the observer a grand idea of what it once was. North of the Acropolis are the ruins of the Erechtheum, the most venerable of all the religious temples of Athens.

TEMPLES OF JUPITER AND THESEUS.

Sixteen grand columns still stand of the Temple of Jupiter, which was seven hundred years in building, and at the time of its completion one of the most magnificent structures in the world. The exterior was decorated by about 120 fluted columns, sixty-one feet in height, and more than six feet in diameter. It was 354 feet long, 171 feet broad, and contained the celebrated statue of Olympian Jupiter, in ivory and gold. This great temple stood southeast of the Acropolis on the right bank of the Ilissus.

Northwest of the city is the Temple of Theseus, the best preserved of all these architectural monuments. It was the tomb of the King; to its walls the slave fled for refuge, and once within was safe from harm. The large plot of ground in its center was worn smooth by the feet of thousands of Athenian soldiers, called to muster.

LAW AND PHILOSOPHY.

But a Turkish burial place occupies the hill of the Areopagus where the Athenian court expounded the laws, and from which Paul preached the new doctrine. The Lyceum, in which the learned Aristotle lectured and taught his philosophy, consists of a few broken walls; and a modern house and garden occupy a portion of Plato's and Socrates' Academy.

THE ACADEMY.

The simplest and most affecting pieces of Greek art are to be found among the graves of the old heroes and philosophers, statesmen and politicians, which are reached by passing through a squalid district of modern Athens, westward toward this famous Academy, or public pleas-

ure grounds and groves in which Socrates and Plato taught. It became in time a suburb of Athens, and along one of its most beautiful avenues the famous dead were laid.

The collection of dense poplar, olive and elm groves from a mountain to the north of Athens, sweeps down the plain of Attica a few miles to the west of the city until it reaches the insignificant remains of the foundations of the vast walls of the Piræus. This cool band, watered by a narrow river which throws out numbers of refreshing branches, is ten miles long, by two in width, and it must have been a great relief for the perplexed philosophers and agitated statesmen to have escaped from the bustle and plots of the city and the dust of the plain to its shades and accompanying songs of birds. The brooding of its calm beauties upon a great reflective spirit, might reasonably have produced a broad, unimpassioned philosophy. Here also the athletic youth of Athens run their races, along the public thoroughfares strolled the beauty and nobility of the city, and, as if to further impress the fact that the world is determined to obtrude itself upon the most godlike thoughts, the majestic Acropolis, in the distance, speaks of wordly glories from its framework of green as one looks toward the capitol down a vista of mighty trunks.

To reach the tombs and the groves you are obliged in these days to encounter filth and rags, a smoky railway station resonant with disagreeable sounds, and the pleasanter sights of classic faces, with, now and then, the graceful figure of a peasant, clad in the national costume of red, white and blue colors.

The ruins lie far below the present surface of the ground, and where an excavation has been made are covered with a wooden door to protect the sculptured faces of the monuments. When we say that the parting scenes between father and mother, mother and son, at the bed of death, or the heroic suffering of the warrior, breathing out his soul in the field of battle, are treated with classic simplicity, the general reader will recognize the fact that Greek art speaks to the world in noble and unexaggerated forms and does not attempt by bold strokes to depict heart-rending griefs and stormy passions.

Over an abrupt hill, a few minutes' walk from this hallowed spot, is a long deep gorge running parallel with the road which leads to Athens. This was the Barathrum, where criminals were executed, refused the rites of burial, and whose bodies were watched by their grim sentry until they fell into decay. A late visitor to this spot draws the following striking sketch: "In the present day, all traces of this hideous history have long passed away and I found a little field of corn waving upon the level ground beneath. But even now there seemed a certain loneliness

and weirdness about the place—silent and deserted in the midst of thoroughfares, hidden from the haunts of men and hiding them from view by its massive walls. Nay, as if to bring back the dark memories of the past, hawks and ravens were still circling about as their ancestors did in the days of blood attached, I supposed, by hereditary instinct to this fatal place, ‘for where the carcass is, there shall the eagles be gathered together.’”

A GRAND STAND.

A short distance to the west of the Acropolis is a low hill, at the base of which is a limestone wall, from which projects a pedestal carved out of the rock and ascended by steps. “This interesting place has been preserved almost in its integrity, and, as we look around,” says a late visitor, “we are carried back to the times when some six thousand Athenian citizens were here assembled; when the orator, standing upon the pedestal, could survey the Acropolis with all its temples, the venerable Areopagus and beyond the city the extended plains and villages of Attica with corn fields, olive grounds and vineyards.”

A LINK BETWEEN OLD AND NEW.

As might be expected, the museums of Athens are rich in antiquities, but that care is not observed in their arrangement and the restoration of fragmentary works of art which makes the museums of Italy of such satisfactory interest; so that if one is not an expert himself, or can not obtain the services of some member of the University or other learned Greek, he will wander about bewildered and dissatisfied. There is one class of figures which have been excavated from cemeteries in Megara, Cyrene, Tanagra and other localities west and north of Athens, viz.:—terra-cotta figures, often delicate in form and color, averaging nine or ten inches in height. They represent ladies and shepherds, usually gracefully draped, but some of them are badly modeled, as if the work of inexperienced hands. The old Greeks mention a class of tradesmen who made toys for children, and scholars have compared their descriptions with these figures and conclude that they fit one another. The dresses of the ladies are often pink and blue, with golden fringes, the hair is fair and drawn back from the forehead, while the styles of costumes might have been copied from the Greek ladies and peasants of to-day. This terra-cotta work, which, in its coloring resembles the modern Bisque ware, is chiefly found on cupboards and in cabinets of private houses at Athens, although the museums are not without them. In one particular the collection of antiquities is remark-

ably complete. Attic vases, lamps and inscriptions have been industriously collected, studied, deciphered and classified, and much precise historical information has been thereby gained.

MODERN ATHENS.

Such ruins and evidences of ancient life as these, with a few new wooden houses, one or two solid structures, and two lines of planked sheds which formed a bazaar, is a sketch of Athens as it was several years after Greece had become independent of the Turks. Her great harbor of Piræus, once connected with the city by broad walls five miles in length, was a piece of deal boarding projecting a few feet into the sea, to serve as a landing stage for small boats, and a wooden hut for a guard. The walls have not been rebuilt; but Athens contains a population of over 85,000 people, and Piræus is a flourishing manufacturing suburb, containing an imposing array of steam factories. The miserable wooden buildings and crooked streets, which at first disgraced the city, have given place to broad and clean thoroughfares, and imposing edifices devoted to learning—the University, whose faculty consists of about fifty professors and tutors; the Academia, the observatory, the school of Technology, the Museum, the Zappeion and the Arsakeion (a college for the higher education of women).

In point of beauty the institutions of learning take the lead. The University stands out in classic outlines, its white columns contrasting strangely and strikingly with its deep red interior wall. The Arsakeion is a great structure of white stucco, with marble portal separated from the boulevard by a handsome iron railing. The Greek and French academies are superbly constructed of Pentelic marble, the latter costing over a million dollars. Other institutions, which have been named and which show the tendency of the modern Greek, are equally grand and durable. A plain, square palace for the King; a splendid edifice for the Young Ladies' Institute—that tells the story. And “not one of the least interesting of street sights in Athens are the long files of children of both sexes from the public schools and orphan asylums, as they take their afternoon walk through the boulevards—the boys in gray or blue uniforms, and the girls in homespun frocks and spotless white pinafores. They are the ever moving sign of the ever progressive educational life in Greece.”

The zeal which is observed in all classes of the Greeks must be genuine; there is nothing like a hot-house growth about it. Education is not compulsory, and yet the state expends more, proportionately, in the cause than any other nation in the world. The very children are said

to cry for books and run away, later, from their country homes, and heroically deny themselves almost the necessities of life, that they may enter the gymnasia or University of Athens. The ambition to enter the latter may be also tainted with aspirations of a political nature, for the University has had many eminent men connected with it, patriots and statesmen as well as scholars, and its wide-awake professors do not allow any national movement to pass by without having a voice and taking a hand in it.

The popular system of education has four grand divisions. First come the communal, or elementary schools, in which are taught the common branches, the history and geography being trimmed to Grecian tastes. The Hellenic schools are devoted to French, Latin and Greek and the gymnasium to Latin, Greek, French, English, German, the natural, mental and moral sciences. The University is expected to cover the ground of colleges in other countries. A Virginia gentleman, who sees certain weaknesses in these eager, ambitious Greeks, thus relieves himself: "At present one sees a nation of school children, satchel in hand, going to the newest sciences to be fed with the latest developments — hearty, winsome, eloquent and obliging children withal, but entirely too much given to gongs and pancakes. A sound castigation now and then from reasonable people, a decided set-down of national conceit, some glimmering intuitions of the geographical proportions and importance of other countries, a little logic of events, and economy both political and private, both in word and in deed; these are elements toward the realization of that pining for nationality which has become a malady with the Greeks."

Modern Athens lies on a plain, spreading out from the Acropolis like a fan. Around it are the other historic elevations which have been mentioned, overlooking the new city with an air of boldness and dignity. The famous olive groves near the city, in which the old philosophers walked, and the Queen's garden, which half encircles the King's palace, and which has not inaptly been called "the city's leafy crown," are welcome reliefs to the gray old hills and ruins and the houses of yellow stucco. South of the garden rise the ruined columns of the Temple of Jupiter. The King's palace is in need of the beauties of the flowers, lakes and winding walks of the lady's garden, for it is a plain building of white marble, without any pretensions to architectural comeliness. A broad boulevard passes in front of the palace, garden, square of Olympium (where Jupiter's Temple is), the Acropolis, and the Temple of Theseus, after which it swings around Athens entire. The principal hotels of the city are in the Square of the Constitution, sepa-

rated from the King's palace by a small grove of orange trees. The street of Hermes extends from this square toward the Piræus road, over a mile away. Other streets which cross the square penetrate this busy quarter of the city, with its hotels, coffee houses, politicians, tobacco shops, book stores, cheap jewelry booths, and gaudily dressed citizens. The Cathedral or Metropolitan Church is large, and colored outside with red and yellow stripes; there is no other religious edifice in Athens so imposing, although several small Byzantine churches hold the attention because of their quaint style of architecture.

THE GREEK AND HIS COSTUMES.

In Athens and other large towns the jacket and white skirt of the old-fashioned Greek, with leather pistol pouch, are giving place to Anglo-Saxon and French costumes. The blue trousers and crimson sash of the Cretan, however, are being more slowly discarded. They are quite becoming and constant attention to cleanliness is not so necessary as when a man is wearing the short white petticoats which were characteristic of the national dress. The peasant woman in the national costume is now seldom seen in the streets of Athens, even in the vicinity of her busy market place, but the shepherd often wends his way to that point, dressed in his hooded cloak of sheepskin, and driving before him his goats or turkeys. From shepherd to lady is not so great a stride as it would be in many other countries; for even in the highest society her dress and deportment is quiet—classically quiet—and there is little of that ostentation which in many countries makes the gulf so wide between the rich and poor.

PORTERS AND MERCHANTS.

Here, in fact, will be gathered representatives of most of the clear-cut Grecian types of the humbler people. The peddler pushing his cart before him, or the prouder proprietor of the little stall, are both crying up their goods and apparently attempting to drown the newsboy's shout. They may all be incipient samples of the coming Greek merchant, who has in his nature the cunning and enterprise of his ancient forefathers, but finds his country too small a field for his talents. It may be best that they remain in Athens, as many of their countrymen in Asia Minor, in Africa, in Arabia, India and the islands of all the Eastern seas, who have engaged in larger ventures have spread the impression over the world that Greek merchants are personifications of shrewd unscrupulousness. The most earnest of the street characters, after these small trades-

men, are the Maltese porters, who with coils of rope over their shoulders are on the look-out for travelers, or purchasers of heavy goods who may wish to have them transported. "If the purchaser is furnishing a house," says one who knows, "the scene becomes amusing; for unless the shop-keeper knows his customer's residence and an agreement is made with him to send the articles home, the stranger as he passes through the fashionable quarter of the town may be surprised to find himself followed by a procession of Maltese porters, in single file, the first shouldering a bedstead, the second a wardrobe, the third a washstand, the fourth a centre-table, while chairs, pots and frying pans bring up the rear."

The sight-seer notices that even in the hubbub of the market-place every one is polite. Men take off their hats to each other when they meet and when they part. The customer even observes the same courtesy in entering and leaving the shop of the tradesman who, he knows, will swindle him if he can. Bearded friends are even more demonstrative. They kiss each other on the cheeks, pressing each other's hand the while, as if they had not met for half a lifetime. When finally they are free of each other it is observed that they commence to finger strings of beads, and this they do, not that they are saying their prayers, but merely for want of something to do with their hands.

There are dishonest Greek merchants as there are dishonest commercial gentlemen in England and America, but the wholesale slaughter of their characters, in which crime many Europeans indulge, is quite unjust. Their ways of dealing are often not as direct, as blunt, as those of Western nations, and their shrewdness — often merely employed as a chess or a checker player would his nimblest wit — has gained the advantage of many members of the commercial world. Their ideas are also offensively republican, and in all territories where Turkish influence is felt it is useless to expect anything but the blackness of the foulest character to fall upon the Greek.

THE GREEK AT HOME.

What they are at home, what the Greeks are in Athens and in other large towns ought to be an assurance that, abroad, they are not entirely delivered to the Evil One. Classical scholars, who are also historical students, find that the Greeks of 2,000 years ago are the Greeks of to-day — oftentimes with the same features, virtually speaking the same language, subtle, vain of dress and of martial bearing, proud, ambitious, intellectual, inquisitive, restless and patriotic — both man and woman, priest and layman. The family relation is sacred. Fathers

sacrifice themselves to give their children good educations. Brothers will not marry until their sisters are provided for; and the daughter or sister is expected to "listen to reason," and, if she does not find the gentleman really distasteful, to abide by the judgment of her elders. The Greeks are emphatically a chaste people—so say they who have lived among them. They are a temperate people; for though they drink wine made from pure grape juice, fermented in barrels, they leave rum and brandy to foreigners and sailors. Of the foreigners, Englishmen and Americans are reported to be the hardest drinkers. The Greeks are hospitable as in the ancient days—they feed a beggar before they listen to his story.

The majority of the dwelling houses are found in the newer portion of Athens, as compared to the district whose nucleus is the King's palace and the Square of the Constitution. They are generally built of cobble stones, with an entrance through a gate and courtyard for the first flat family and another front door for the second flat people. Each house has its balcony, which is generally occupied by the lady of the house and her friends, who, during pleasant weather, visit each other out-of-doors and enjoy the sights. Inside, the furnishings are so plain as to make the rooms seem almost bare. A few rugs on the floor, chairs and sofas, with gaily colored ceilings, however comprise the chief additions to plain boards.

Behind the house, again, is the garden, where the average Greek lives when at home, if he is not smoking or gossiping in his balcony. "In very many of the gardens, or in the court yards of private dwellings, the visitor notices small fragments of ancient sculpture set up against the wall or inserted in it; portions of vases, bas-reliefs, a trunkless head, or a headless trunk, inscriptions, etc., which were discovered for the most part on the spot where they are now seen, having been turned up in the excavations during the progress of the building. The removal of antiquities from the country is now forbidden by law, but the discoverer is permitted to retain them as his personal property."

LIFE AND DEATH.

It will be during the winter and early spring months that the average Athenian will most revel in the charms of his climate. The rains of autumn are followed by a soft, glorious sunlight, and though a brisk northern zephyr may occasionally stray into the city and snow may whiten the summits of neighboring mountains, all in all Old Probs is a god who rules with wonderful discretion. During the late spring, summer and fall, hot blasts sweep over the plains of Attica and the

Athenian is covered and choked with dust without, or driven to his house by swarms of insects to undergo partial suffocation, to the baths near the city, to his country estate, or to the islands of the seas.

Necessarily, the social season of Athens is confined to the winter and spring months. Society is exclusive, although its entertainments are on a small scale. The royal dinners and balls, enjoyed several times monthly, are given in the palace — in one of the finest halls of Europe — and at these gatherings the men and women of the best society reveal the fact that the former are the lovers of dress; for no gentleman who can appear in a gaudy uniform with a decoration neglects to make himself prominent. The season is closed with the carnival, the upper classes maintaining the same good breeding which marks their conduct in seasons of unlicensed conviviality; the mass of people, however, throng the streets attired in fantastic costumes, and act as common mortals always do during the carnival season.

Toward this scene of boisterous gayety comes a Greek funeral procession, the priests, or it may be, a single priest, in front, chanting his service. Loud voices are hushed, grotesque head pieces are removed and the sign of the cross is upon every breast. The corpse is borne in a light, open casket, and is attired in every-day garments; the head is elevated as if the shut eyes were gazing in adoration at the picture of the Virgin, which is placed upon the breast. Should the deceased be a female, her cheeks and lips are painted red. A peculiarity of the Greek procession is that the mourners do not follow the coffin in solemn couples but group around it, as if loth to leave the side of their dear one. "When a person of distinguished position dies," says a late U. S. Minister to Greece, "the funeral procession becomes an imposing spectacle, with the bishop and priests in their gorgeous sacerdotal robes, numerous lighted candles and martial music. I once saw the body of a venerable bishop of the Greek Church carried in procession through the streets of Athens. He was seated in his bishop's chair, elevated above the people, and was clothed in his canonical robes with mitre on head and the crosier uplifted in his hand. A cloth around the forehead bound it to the back of the chair, but not sufficiently close to prevent the head from bobbing up and down, as if the dead man's pale and rigid features were saluting, for the last time, the people among whom he had exercised his holy office for over three score years. In this position he was placed in the grave, a peculiar honor to his ecclesiastical rank."

THE FAMOUS LAURIUM MINES.

The district south of Athens, in Southeastern Attica, is a collection of mountains with a few villages, the only one of historic interest being

Ergasteria; and that village is only famous for the mines near it. To the left of Athens is Salamis, to the right, but further north, the plain of Marathon, and to the south the mines of Laurium. Silver, lead, zinc and antimony have been taken from the rocky promontory from remote antiquity. They are known to have been successfully worked in Themistocles' time up to the commencement of the Christian era, and tradition even makes the founders of the industry to be the ancient Phœnicians. They were a very important source of Athens' wealth, supplying her with money with which to build her fleets and maintain her power; in fact, there is reason to suspect that many vessels were constructed by the Athenians as much to obtain a firm possession of the mines, which were more than a score of mountainous miles away, as to maintain her political freedom.

Nicias, the Athenian general — the cautious, the pious, the superstitious Nicias, who, with Demosthenes, was put to death because his fleet was destroyed by the enemy, the gods through an eclipse of the moon having ordered him to risk an engagement — Nicias, the pious capitalist, worked the mines of Laurium, and drove his thousand slaves underground into the stifling atmosphere laden with the poisonous smoke from the lead furnaces. This was the fifth century B. C. During the Peloponnesian War there appear to have been some interruptions in the workings, and in the first century of our era, Strabo says that these once celebrated mines were exhausted; that new mining did not pay, and that people were smelting the poorer ore and the scorix from which the ancients had imperfectly separated the metal. From that time until the latter portion of the present century operations were conducted in a heartless fashion. In 1863 Marseilles capitalists purchased the mines, with the privilege of working them or using the scorix from which the ancients had not completely separated the ore. The modern enterprise was so successful that the Greek government repented of its bargain and complications arose which overturned several ministries and caused France and Italy to interfere to protect the interests of the Marseilles capitalists. The government claimed that they attempted to evade payment of ground rent. The chasm was bridged, however, by the sale of the mines to a Greek company.

The town which modern companies have built is occupied by about 3,000 operatives. The refuse which the ancient miners threw from the bowels of the mountains and piled near the openings of the pits in immense hillocks, is much of it covered with earth and vegetation; but neither French nor Greek company has found it profitable to open up new veins of ore, but continues to excavate the refuse and truck it down

to the port of Ergasteria, where it is smelted. The result is much lead and little silver. Many of the old pits—centuries old—are still open, and entrance into the earth is effected by means of good steps, the passages being two or three miles in length; they are on a colossal scale, well arched and carefully supported according to the strict injunctions of Athenian law. It is said that in some of these vast passageways are many inscriptions, in which the name of Nicias appears.

MARATHON'S PLAIN.

A crescent-shaped strip of land by the sea-shore, looking toward the east and surrounded by hills, on the direct line of travel across a bold peninsula to Athens—this is the famous plain of Marathon. When the Athenians marched through a broad valley to the southwest and came upon the plain, the Persians had landed at its northern extremity, where the water was deep, and there was no swamp land along the shore. The Grecian army marched out to meet them, for had the Persians been allowed to gain the village of Marathona, they would have rounded a mountain spur, descended into the plain of Attica, and put themselves between the Greeks and their capital. But marching along the crest of a chain of hills, the Greeks covered Marathona, and ventured out into the plain to give the host of invaders battle. The central point of the conflict is fixed by a mound of clay, thirty feet high, upon which formerly stood a lion of victory; but the lion has mysteriously disappeared and the mound has been honey-combed by antiquarians. It is half a mile from the sea, and a mile from the steep slope of one of the hills. The plain is treeless, but a few small fields of grain, in season, cluster around the battle mound, and herds of cattle wander along the peaceful shore which was once alive with hosts of proud and then affrighted Persians. There are a few silent herdsmen about, either sleepily watching their charges, or bathing in the blue waters; but, it may be, that there is no other sign of life on land or sea. The Italian beggar, though he has penetrated to most historical spots, does not disturb the serenity of the picture. The plain is six miles by two, and Lord Byron tells us that the Greek government offered him this entire tract of land for a sum which would be equivalent to less than five thousand dollars.

ROCKY SALAMIS.

Ten miles west of Athens is "Rocky Salamis," with its lofty mountains and rocky hills. It was the key to the harbor of Piræus, which, in turn, covered glorious Athens. In the seventh century B. C. it became

a portion of Attica, for although it contains only thirty square miles it had been made a kingdom by the father of the mighty Ajax. Solon was born within its barren limits and so was Euripides, but most of all is the stanch isle famous for the victory which Themistocles gained over the fleet of Xerxes, near its rocky shores. In modern times it has been a place of refuge to which the people of Attica have retreated when pressed by the Turks.

On the bay of Salamis, north of the island, is a wretched village containing a great marble pavement and around whose huts lie vast fragments of pillars and capitals. To this wretched village of Eleusis cling the most sacred memories of ancient Greece, and these fragments of ruins mark the sites of the grand temples in which were celebrated the religious mysteries in honor of Ceres, the goddess of agriculture and the representative of the procreative power in nature. From gross mythological representations the festivals were gradually so refined that they were believed to be symbolic of the unity of God and the immortality of the soul. The religious exercises were free to all, but in the secret allegorical representations no one participated except the initiated; we say free to all, but an exception was made in the cases of murderers, barbarians, slaves, epicureans and, later, of Christians. But notwithstanding these exclusions, the broadest minds of Greece and Rome, from Plato to Cicero, were enthusiastic in praise of the purifying influences of the Mysteries. Cicero, who was one of the initiated, has this to say of them: "Much that is excellent and divine does Athens seem to me to have produced and added to our life, but nothing better than those Mysteries, by which we are formed and moulded from a rude and savage life to humanity; and indeed in the Mysteries we perceive the real principles of life, and learn not only to live happily but to die with a fairer hope."

FROM ATHENS TO THEBES.

If the Athenians retain any of their ancient animosities toward the Thebans, they must take a grim satisfaction in the low estate to which their city is fallen. The road between the two places is good, and although a great semi-circular fort, built of square hewn stones with its massive towers, still commands the passes of the mountains which separate Boetia from Attica, it merely frowns upon the traveler, but is harmless. It is a relic of the time when Attica was obliged to protect every approach to Athens, and especially when Sparta and Thebes were banded against her. This fort was a garrison, capable of accommodating not merely an army, but, in case of a sudden invasion, many shepherds with their flocks and herds. The straight wall is perfect, the curved side having fallen to

pieces in many places. The chief point of defense must have been where the fort passes over a huge rock which bars the one path toward which the roads from Boetia converge to pass the crest of a mountain on their way toward Athens. From the fort, two or three miles distant, can be seen the mountain pass which commands a complete view of the plain of Thebes and the whole of Boetia, the scene of so many great battles,—Platæa, Leuctra, Coronea, Chæroneia and others, the latter being the battle ground upon which Philip of Macedon crushed the liberties of Greece. After the death of Philip, the Thebans attempted to regain their freedom, but the son, Alexander, was even to be more feared than the father, for he took their city, leveled it to the ground and sold its inhabitants into slavery. It was rebuilt, destroyed by the Romans, and, as if man were not stern enough, nature has opened its jaws to swallow it and has many times shaken down its walls. So that there is, perhaps, no city which stands upon its ancient site having so few fragments to show of its past life. With the exception of a few foundations in the ground and several inscribed slabs stowed away in a rough shed, ancient Thebes has disappeared from the face of the earth, architecturally speaking, and is known principally as a city which furnished many bold warriors the poet Pindar and the brave and virtuous Epaminondas.

Modern Thebes contains a few thousand people, and near by is pointed out what purports to be the tomb of St. Luke. Its water supply is excellent, being led from adjacent springs through conduits of marble, which are, by the way, one other remnant of ancient days.

FROM THEBES TO MOUNT PARNASSUS.

From Thebes, toward the west, toward Mount Parnassus and Delphi, is through a rich country, in many places marshy. The famous battle sites in this region are passed by, some of the towns surrounded by faint outlines of ancient walls. Skirting around the shores of Lake Copias splendid specimens of the hill forts are seen, the walls, as were those of Athens' maritime port, being constructed of square hewn stones, clamped with iron and lead. In fact, remains of these wonderful fortifications are so common among the mountains which separated former rival states that they have often escaped particular mention. From the lake toward the three-peaked mount, covered with the snows of heaven and sacred to Bacchus, Apollo and the Muses, the journey lies through Chæroneia, which has its grand acropolis, a huge fort upon a rock which commands the country around the lake and toward

the northwest — toward Thessaly and ancient Macedonia, from whence marched the great conqueror of Greece. Although the fort wall is but a few feet in height, it is placed upon the edges of sheer descents or natural fortifications, and even now shows an outline of fully a mile running over the rock. A curiosity which no traveler misses, albeit there is nothing historical about it, is the little open-air theatre cut out of solid rock, a copy of the enormous structures in other parts of Greece and Italy. But from Chæroneia came the industrious and wise Plutarch, and the great historian and biographer was wont to sit in this little rocky theatre and enjoy what hours of leisure he had. Near the theatre is a beautiful Greek fountain; beautiful maidens, wearing necklaces of gold and silver coins and garments of rich embroidered wool, are working in the gardens of the houses, a marble lion, in whose upturned face as he crouches upon a mound of earth is expressed the heroic grief of fallen Thebes and conquered Greece, are a few contrasting pictures which meet the tourist who lingers at Chæroneia.

But sooner or later, every traveler in Greece, as every native did in the olden times, reaches the oracle of Delphi. The scenery along the different routes which lead to Mount Parnassus (or as modern geographers have it Mount Liakura), is calculated to draw one away from himself into the region of the gods—and the shepherds and mountaineers have a firm faith in their existence, especially if their native town has rocked and heaved, or a milder earthquake has sent a boulder into their midst from an insecure height. Many of their songs and ballads bear witness to the honesty of their beliefs. They are a vigorous and long-lived people and bear the greatest animosity toward Charon, their god of death, when he claims the life of the young.

The story goes — where it comes from no one knows — that one of these simple shepherds was in the habit of feeding his flocks near the base of Mount Parnassus, where two of its peaks come so closely together as to form a dark, mysterious gorge; from the fissure burst forth a mighty fountain, or stream. Near by was a small opening in the ground from which arose a cool vapor. It was a charming place for the shepherd's goats, and they quietly browsed and nibbled, unless by chance they approached too near the issuing vapor. Then they sprang about as if they were mad. The shepherd investigated, breathed the divine vapor and immediately commenced to prophesy. The wonder spread from shepherd to shepherd, from hamlet to hamlet, until the oracle of Apollo became established and the inhabitants of a neighboring town, upon one of the slopes of the mountain, united to form the town of Delphi. Nobility joined with peasantry, and the next we notice is

that the fame of the oracle has extended over Greece, and that the fountain which issued from the cavern between the sacred peaks was confined in a great square basin cut from the rock, and the vaporous fissure was surrounded by a grand temple of marble. Within the temple was a golden statue of Apollo and 3,000 exquisite works in bronze and marble. Over the chasm from which arose the inspiring vapor was a three-legged seat—a bronze tripod, formed of three intertwined serpents. Upon the tripod was an awe-stricken woman, and before her were gravely attentive priests, and men and women whose heads were bound with olive garlands or fillets of wool. The vast temple was thronged with silent spectators and worshipers at the shrine of the god. Those whose heads were bound had come to consult the oracle upon matters of state, war, adventure, or private moment. The priestess was of low birth; the priests, or interpreters, were nobles. As the woman breathed the ascending vapor she began to writhe and at last to rave incoherently to the multitude. Her words, however, were interpreted by the attending priests, the oracle being immediately delivered in verse, or handed over by them to the poet of the temple.

The fame of the oracle spread from Greece over the civilized world, and pilgrims from many lands were attracted to Delphi. The priests were thus able to collect information of a truly cosmopolitan range, and the responses which issued from the shrine in answer to the inquiries of warriors, statesmen, and even kings, were to the world divinely wise and prophetic. The fame of the oracle made Delphi a wealthy city, but in the many subsequent wars through which she passed, her people were obliged to witness the destruction of their own town, and the denuding of the famous temple. With the rise of Christianity, also, the power of the oracle decayed, and the priestess of the temple, through her far-seeing attendants, thus confessed it when the Emperor Julian, in 362 A. D., came to receive divine instruction: "Tell the King the fair-wrought dwelling has sunk into the dust; Phœbus has no longer a shelter or a prophetic laurel, neither has he a speaking fountain; the fair water is dried up."

A few years thereafter, the Emperor Theodosius closed the pagan oracle. The marble temple fell into ruins, the cleft from which issued the inspiring vapors was filled up by Christians, and after time and piety had done their work, the huge hand of the earthquake fell upon the scene, tumbled the ruins down the cliffs, and cast a mighty boulder into the basin of the fountain in whose sacred waters the pilgrims purified themselves before approaching the shrine of Apollo. But the spring still gushes from between Parnassus' peaks, and upon a small plateau

far above the modern town of Castri, are marks of a race course where the public games were celebrated as early as the sixth century B. C.

ON SACRED GROUND.

Climbing one of the off-shoots of Parnassus by a steep, rocky path, a table-land, usually covered with green, is reached; on one side towers the gray, round peak of Apollo and the Muses and the smaller white peak sacred to Bacchus. The word sacred is used with a reservation, for the orgies which were held in his name near this peak were so shameful that they were celebrated by the women of Attica and Delphi at night. They were clad in fawn-skins, danced about with wildly streaming hair and swung about the thyrsus, the staff entwined with ivy and surmounted by a pine cone, or a bunch of vine leaves, which was Bacchus' godlike wand of office. The ox, which was sacred to the god, was, by some illogical freak, always torn to pieces, and in very ancient times human sacrifices were not uncommon.

In a hill opposite to Parnassus is an immense cavern; its roof thick with stalactites and its floor with huge, snowy stalagmites. It was a favorite place of refuge in both the Persian and Turkish wars, but its classical interest lies in the story which makes it the birthplace of Hero-phila, the first sibyl who prophesied at Delphi.

CORINTH AND THE PELOPONNESUS.

As Corinth was the key to the Peloponnesus, in a military sense, so it is the natural starting point for the tourist in his travels. No great masters of literature lent their names toward its adornment, but it ever maintained the commercial character with which it was endowed when the Phœnicians, or some other mercantile colonists, gave it birth. Its wealth furnished the means by which Athens was so harassed during the Peloponnesian war, and until it became jealous of the growing power of Sparta, its sympathies and fleets were with the latter as against both Thebes and Athens. Corinth was the center of the league formed against the Romans, who, in revenge, during the second century B. C., utterly destroyed it. A century thereafter, it was rebuilt by Julius Cæsar, and for 1800 years was alternately in the hands of Romans, Venetians and Turks. During the Greek revolution the latter burned it to the ground and in 1858 the straggling efforts of a new city were swallowed by an earthquake. The most of modern Corinth is built around the ruins of the ancient city, and is already a busy town.

Old Corinth exists only in a few broken walls and seven giant pil-

lars, each formed of a single stone. But the supreme attraction is the great citadel or acropolis, called the Acrocorinthus. It is an isolated hill, 2,000 feet high, separated from the mountain range on the north by a wide plain. At its foot lie the ruins of Old Corinth and the new town. Anciently, the city was surrounded by walls which included her gigantic watch-tower. She had two harbors, one on the Ægean coast, the other on the Gulf of Lepanto, which opens into the Adriatic sea, the latter being connected with the city by two strong walls. The approach of an enemy from Rome or Persia, from Athens, Thebes or Sparta, could be discerned miles away; Grecian foes, in fact, could scarcely have ventured out from their cities before they would have been discerned by the watchman upon the acropolis. According to military authorities the Acrocorinthus is the most gigantic natural citadel in Europe, not excepting Athens or Gibraltar.

The surface of the rock is a mile square, and inside the wall which bounds it are the ruins of a large Turkish town, its poor deserted houses having been built almost entirely from the marbles and stones of Old Corinth. About the middle of the plateau, where it descends quite abruptly, is the famous well of Pirene, which Grecian mythology makes out to have formerly been a broken-hearted mother, weeping crystal tears at the death of her son. The water averages twelve feet in depth and is absolutely colorless, or so nearly so that it is impossible to discover where its surface touches the marble steps by which one descends. A ruined marble structure stands over the fountain, covered with Greek inscriptions. The well of Pegasus is also worth drinking from, although the statue of the famous steed, which formerly surmounted it, is gone.

AGAMEMNON'S CITY.

South from Corinth, passing between chalky hills, with goats and bees on every side, one comes upon the ruins of Mycenæ, the city of King Agamemnon, the stately king who led the Grecian forces against Troy to avenge his brother's insult. The walls of the city may be traced running along the backbone of a ridge which rises from a plain, beyond which are a deep ravine and a chain of high mountains. They are built of enormous blocks of stone, and the principal gate is of a like style of architecture, over it being two stone lions who seem about to dispute the passage of any one beneath them.

Outside of the city walls, or the citadel, is a hill, within which are situated two chambers, circular in form and constructed in the titanic style, which has given rise to the story that Mycenæ's walls were built by the Cyclops. The largest of them is 40 feet high and 50 feet broad.

The lintel-stone of the entrance is 27 feet long, and from above it grows a fig tree, which throws a soft shade over the blackness of the doorway. The chambers, or structure, have been called "the treasury of Atreus" — Atreus being the father of Agamemnon and Menelaus. But the position of the subterranean chambers, outside the walls of the city and separated from it also by a ravine, has led thoughtful investigators to consider it as a tomb — as the tomb of Agamemnon.

THE MOST ANCIENT GREECE.

Beyond Mycenæ, nearer the sea, is Tiryns, and Argos lies upon the shore. These three cities, Tiryns being surrounded by a fortress of more primitive construction than that of Mycenæ, were the scenes of



EMBOSSSED SHOULDER STRAP.

the very earliest Greek settlements. Perseus, the son of Jupiter, is, in fact, said to have lived at Argos, to have ruled over Tiryns and to have founded Mycenæ. The walls of Tiryns, which are covered with thistles, are built of rude stones and occupy a low hill. The ruins seem to consist of a small fort with an outer wall, several towers and a remarkable covered gallery.

Unlike Mycenæ and Tiryns, Argos is a modern town, exhibiting many marks of prosperity. Its manufactures of silks and carpets are not unimportant, and, in promise and performance, it ranks perhaps next to Athens. Ancient Argos, upon whose site it is built, has always been considered the oldest settlement in Greece, its history stretching so far back

into mythology that its early portion is valueless. In the peninsular of Argolis, if not near Argos, Hercules himself is believed to have been born. Argos was at one time the head of a powerful Doric league, and was a city of famous musicians, of artists and of priests. Latterly, Sparta robbed it of its supremacy, as Argos crushed Mycenæ. The most noteworthy remains of its former magnificence are those of its vast open-air theatre, cut from the rock, and overlooking the blue bay of Argolis, with lofty mountains all around. Some seventy tiers of seats are still to be counted, and there are doubtless many more at the foot of

the hill covered with rubbish. The town's little museum has several striking pieces of statuary illustrative of ancient Greek art. A relief of the head of Medusa, on a square block of white marble, is a memento of the adventures of the mighty Perseus.

Near Argos, where the plain opens upon the sea, is the Lernean marsh where Hercules obtained his victory over the hydra-headed monster, and not many miles away is where he conquered the Nemean lion. The entire plain of Argos, in fact, is so famous, and the natives were of so heroic and adventurous a spirit, that other nations often spoke of the Greeks themselves as Argives.

SPARTA AND MESSENIAS.

The next point of great interest, going south from Argos, is Sparta, and on the road between the two places, a rugged hill is passed, where Epaminondas, the great man and general of Thebes, received his death-wound and died in the moment of victory, with the names of his two daughters upon his lips. There is also an ancient town called Tegea, containing a church with five domes, which is erected upon the site of the temple of Minerva; in this latter structure was long preserved the skin of the Calydonian boar—another of Hercules' victims.

Modern Sparta is a fresh-looking town, with broad streets, surrounded by groves of olive trees and fields of corn, and beyond are clayey hills and snowy mountains, flecked with patches of bright green. The substantial looking houses, with their bright gardens and orchards of orange trees, are enclosed by white-washed walls. Naturally, the old acropolis stands near the site of old Sparta, of which virtually nothing remains. The museum contains among its small array of antiquities a head, found in the neighborhood, and supposed to represent Lycurgus.

Still swinging in an irregular circle around Peloponnesus, and leaving Sparta for the west, another locality must be noticed, for it was made famous by the battle of Leuctra in which Epaminondas broke the power of the tyrannic Spartans and founded a city as a place of refuge for all who were oppressed. The modern town of Sinano, built upon a plain fringed with high hills, occupies the site of ancient Megalopolis, into which were drawn the people from forty towns of Arcadia, but which was finally burned by the Spartans and its inhabitants slaughtered. A few miles west of Sinano is the rude village of Leondari, which lies upon the edge of the old battle-ground.

Beyond, toward the Adriatic Sea, are the fertile plains of Messenia, whose beautiful cities and bounteous harvests of wheat, the Spartans coveted and conquered. For three centuries the Messenians exiled

themselves to Sicily, where they founded Messina, but at the end of that period the descendants of the conquered people joyfully responded to the invitation of Epaminondas (369 B. C.), returned to possess their native land and built the new city of Messene. Here it is, or at the



VENUS OF MILO.

foot of a mountain peak near their city, that the ancient Messinians made their last stand for their country, under the brave Aristomenes, and whose shield, three centuries later, Epaminondas set up as a standard on the battlefield of Leuctra. The ruins of the second Messene, built under the direction of the Theban patriot to the sound of the flute, are still visible on the plain and over several bold ridges of land. "The walls must have been thirty feet high. Their huge stones are fitted together without mortar. One of the high towers still stands, and you can trace portions of others and mark the course of the walls over the crest of several hills. But most surprising is the central gate, called the gate of Arcadia. It is double, containing a circular court sixty-two feet in diameter. This court is all lined with masonry of gigantic stones, and has niches which once contained statues."

From the summits of the surrounding hills, the monks and villagers of the plain saw the mighty flames which announced the destruction of the Turkish navy by that of the allied powers, at Navarino. The same bay of Navarino, over twenty-two centuries ago, witnessed the great sea-fight between the Athenians, under Cleon, and the Spartans, in which the latter were defeated.

A FAMOUS STATUE.

At this point we leave the Peloponnesus, for a short time, to visit an island of the sea, some seventy miles east of Lacedæmonia, of which Sparta was the capital. Milo, one of the Cyclades, was early colonized by the Lacedæmonians, and, at the time of the Peloponnesian war, its

capital, which was called by that name, was a great city. But it was captured and ruined by the Athenians, its adult males put to death and the balance of the populace sold into slavery. The works of art, which, within the past century have been found in and about Milo, indicate that the city partook largely of the enthusiasm which Phidias and his school inspired for both the sublime and the beautiful. The great master was in the height of his fame a few years before Milo was destroyed, and among other works of art which were discovered near the city, during the early part of the present century, the Venus—the Venus of Milo, in the palace of the Louvre, Paris—is believed to be, at least, the work of one of his imitators.

PEACEFUL OLYMPIA AND HER GAMES.

We now travel north toward a beautiful valley, into which the fierce wars between the states of Greece did not enter for several centuries more than a thousand years—Olympia, the scene of the great games celebrated in honor of the father of the gods. Their origin antedates history. The first firm step upon which one can stand is the recorded fact that they were revived by the King of Elis in 776 B. C. At first the contestants were confined to Peloponnesus, but the favor was afterward extended to the whole of Greece and to Rome. For ten months previous to the celebration of the games the combatants trained in the great gymnasium, and when the month of July came around heralds started out to traverse every state of Greece and proclaim the cessation of hostilities; and whether in peace or war the territory of Olympia was held inviolable.

The most sanctified spot of the sacred valley was the grove, which enclosed a level space about 4,000 by 2,000 feet, in which were the temples, monuments, altars, theatres and grounds for the celebration of the games. On two sides the sacred grove was bounded by clear streams of water, on the north by rocky hills and westward it looked toward the Ionian sea; a broad way crossed the grounds from east to west, along which the processions passed in honor of the proud victors. The two most magnificent buildings were the “Olympium,” which contained a colossal statue of Zeus by the renowned Phidias, as well as other splendid figures and paintings, and the Heræum, dedicated to Hera, the wife of the god, and the queen of Heaven. In the latter temple was the table on which were placed the garlands of wild olive twigs cut from a sacred tree of the sacred grove for the brows of the Olympic victors. There were also great buildings erected to preserve the thousands of offerings which poured in from wealth and genius throughout Greece,

At the eastern end of the grove were the stadium and hippodrome, where the contests took place.

The stadium was the foot-race course and measured 606 feet 9 inches; and from this circumstance was established the Greek unit of measure, a stadium. Upon the games themselves, which were celebrated every fifth year, the Greeks founded a system of chronology which continued in force from 776 B. C. until 394 A. D. The Roman emperors commenced the "New Olympic Era" in 131 A. D.

It will thus be seen that for nearly twelve centuries, at least, the Grecians indulged in these contests of strength and skill, the victors being as much honored as if they had carried a great battle for their country. They were generally exempt from public taxation, statues were erected to them, poets of the land celebrated them in song, and they became, in fact, not only the favorite children of their native states, but the heroes of Greece. Emperors, even, entered the lists, that their names might shine with a greater lustre.

With the exception of the priestess of Ceres, women were excluded from the games. They were even forbidden to be present, on pain of being thrown headlong from the Typæan rock. Several of the priestesses came off victors in the games, but the women, as a rule, when they had aspirations beyond the household, devoted themselves to politics, art or poetry. One of the most noted of these women flourished nearly a century before Pindar, the Theban, arose to celebrate in verse the glories and triumphs of the national games and victors. Sappho, although born in Lesbos, off the coast of Asia Minor, formed a school of poetry, gave birth to the Sapphic metre, and gathered around her the bright minds of her own sex from many distant islands, and from Greece itself.

OLYMPIA'S RUINS.

A faint reflection of the glory of the games shines through history, and only a few traces of the great temples have been brought from the ruins of an earthquake. Broken segments of columns mark the site of the Temple of Zeus, and several blocks of stone tell where was his altar in the central part of the Olympic grounds. Opposite Zeus' Temple was that of Hera, his wife, standing in the corners of the grove; her temple is likewise buried almost from view. Phidias' great statue of Zeus in ivory and gold has disappeared, but the grand creation of Hermes (Mercury) by Praxiteles, which was placed in the Temple of Hera, has been partially recovered, and, with other broken fragments so incompletely illustrating the magnificence of the past, is stored away in an unworthy

museum. The temples which protected the votive offerings to the gods are yet to be explored. The gymnasium and the stadium are partially excavated, and the hippodrome hides its curiosities. The river Alpheus, upon whose banks Mercury is said to have slaughtered the sacred cattle which he stole from Apollo, has somewhat changed its course since the sacred grove was abandoned and is eating its way toward the hippodrome, which is immediately above the stadium.

ARCADIAN SIMPLICITY.

In order to reach the gulf of Lepanto, after viewing the ruins of Olympia, you journey in a northeasterly direction through a country bordering upon the far-famed Arcadia. This country is believed to have given birth to the Grecian Hermes; more particularly, Mount Cyllene is said to have had the honor of being his birthplace; four hours thereafter he invented the lyre, at nightfall filched the sacred cattle from Apollo, and thus commenced his wonderful career in the fields of adventure, music, letters, gymnastics, agriculture and general ingenuity, generosity and rascality. The mountain is in the northeastern part of Arcadia and is the highest in the Peloponnesus.

Arcadia was an elevated tract of country, girt and intersected with mountains, and almost isolated from the rest of Greece. So that when civilization had advanced to high and complex forms in the remainder of the country, the people of Arcadia were dancing and singing, tending their cattle and flocks in the fertile valleys of the east and hunting in the dense forests of the west. It is believed these "Arcadian" customs were accompanied by human sacrifices as late as the time of Alexander the Great. Although poets of all ages have grown rapturous over the beautiful simplicities of life which ruled in fair Arcadia, its inhabitants were rather so notorious for their ignorance that the Greek synonym for a blockhead was, for ages, an Arcadian youth.

SOLDIER MONKS.

In the mountainous region between Arcadia, Elis and Achaia in Northern Peloponnesus, was originated the revolution of 1821 against the Turkish government. From the Convent of St. Laura, upon a wooded hill, the Archbishop Germanos, of the Greek Church, first raised the standard of revolt which was productive of so much ill and so much good to the people of his country.

Further north is the great Convent of Megaspelion, which is built against the mouth of a great cave, and above it towers a high hill, upon

whose rocky face are stamped three crosses by nature and by God; within the cave is a church and a number of cells. The convent itself is built solidly beneath, the upper portion of the massive pile consisting of several square towers, toward which many terraces of lighter buildings seem endeavoring to reach their summits. The monks of Megaspelion endeavor to prove that St. Luke wrote his gospel in Achaia and that the Virgin Mary appeared to two of their brothers, directing them to seek for her portrait in the Peloponnesus. By Divine guidance a goat was led to the cave and back again to its shepherdess. The animal bleated pathetically in the face of the maid, and appeared, furthermore, with its beard dripping with cool water; so she returned with it finally to the miraculous cave, where, beside the crystal spring, she found a radiant image of Mary, modeled in wax and resin. The shepherdess was guided to the two brothers, and together they took possession of the treasure, which is still exhibited, dirty but entire, as the handiwork of St. Luke.

But superstitions are not all which give interest to the convent. Its monks not only have furnished Grecian refugees with shelter but have fought the Turks in at least one pitched battle, upon a terrace named the Great Cross beyond the monastery. Here the holy men will point out, with open pride, a ruined building and portion of a tower, the remains of the Turkish garrison; and among the treasures of the convent are two badges of the Order of the Saviour conferred by the King upon soldier monks.

THE GREEK CHURCH.

Since the revolution the Greek Church has been a national institution, incorporated into the constitution of the kingdom. In fact, so important a feature of its composition is it that the first article of the Hellenic constitution proclaims the "Orthodox Oriental Church of Christ" to be the dominant religion, and that "proselytism and all other interferences prejudicial to the dominant religion are forbidden." During Turkish dominion the Greek Church was left untouched, as something which it was policy to leave untouched. Perhaps this policy of non-interference would not have been followed could the Porte have seen a Greek bishop blessing the banner of revolt, and Greek priests opposing their own good swords and guns to Turkish and Egyptian soldiers.

The Greek Church, therefore, which split off from the Church of Rome, on both doctrinal and ceremonial points, is itself split into three sections on the sharply-divided lines of race conflicts. Russia, Turkey and Greece has each her separate religious head. The supreme tribu-

nal in Greece, as in Russia, is the Holy Synod, consisting of archbishops, bishops and one or two priests, appointed by the Crown. Two officers of the government have also the right of assisting, although they do not vote at its deliberations. The synod elects the bishops, but the Crown confirms and invests them with the powers of office.

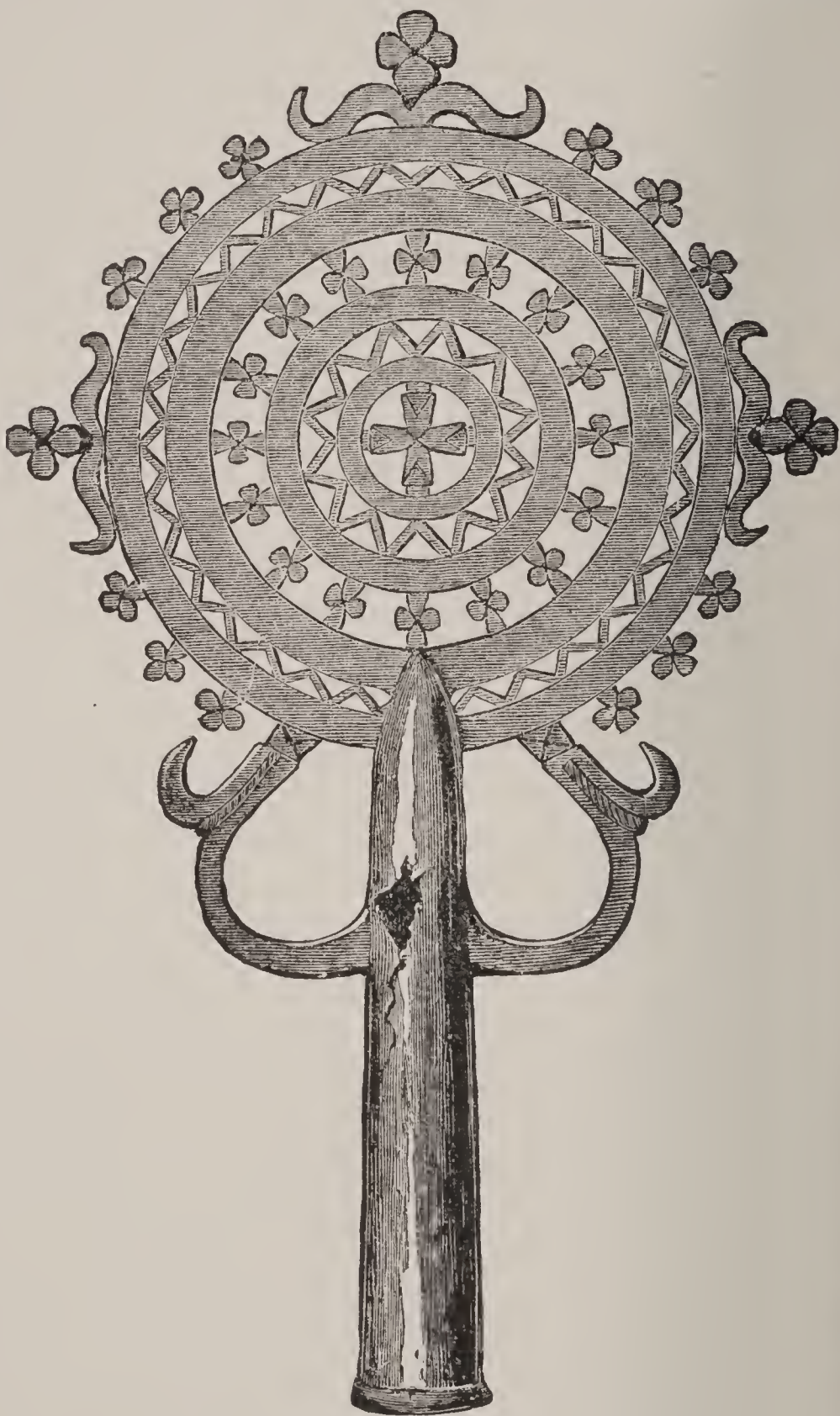
So interwoven is the power of the Church with the structure of the state that the Greeks can not understand how one can fall without the other. Each priest, therefore, is a warrior, each bishop a general, and each monastery a castle, not to be taken without a fierce assault.

The above being a diversion from the mountains of Achaia into the by-paths of history, we continue our classical and historical journey.

THE STYX.

From Megaspelion to the Styx is a ride of a few miles through deep valleys and over pine-clad hills, until you come to Mount Chelmos, with its three peaks. From the eastern one, over lofty and precipitous rocks, often covered with snow, fall the waters of the Styx to the depths below; they issue from a frowning cliff, the

scenery around is weird and desolate, and it is no wonder that the Greeks associated them with the waters of the infernal river over which Charon presided. "By the Styx!" was their oath of most terrible earnestness. The waters of the Styx were believed to be poisonous and destructive to all metals, gold not excepted. Alexander the Great was reported to have been poisoned by them. The waterfall has lost its

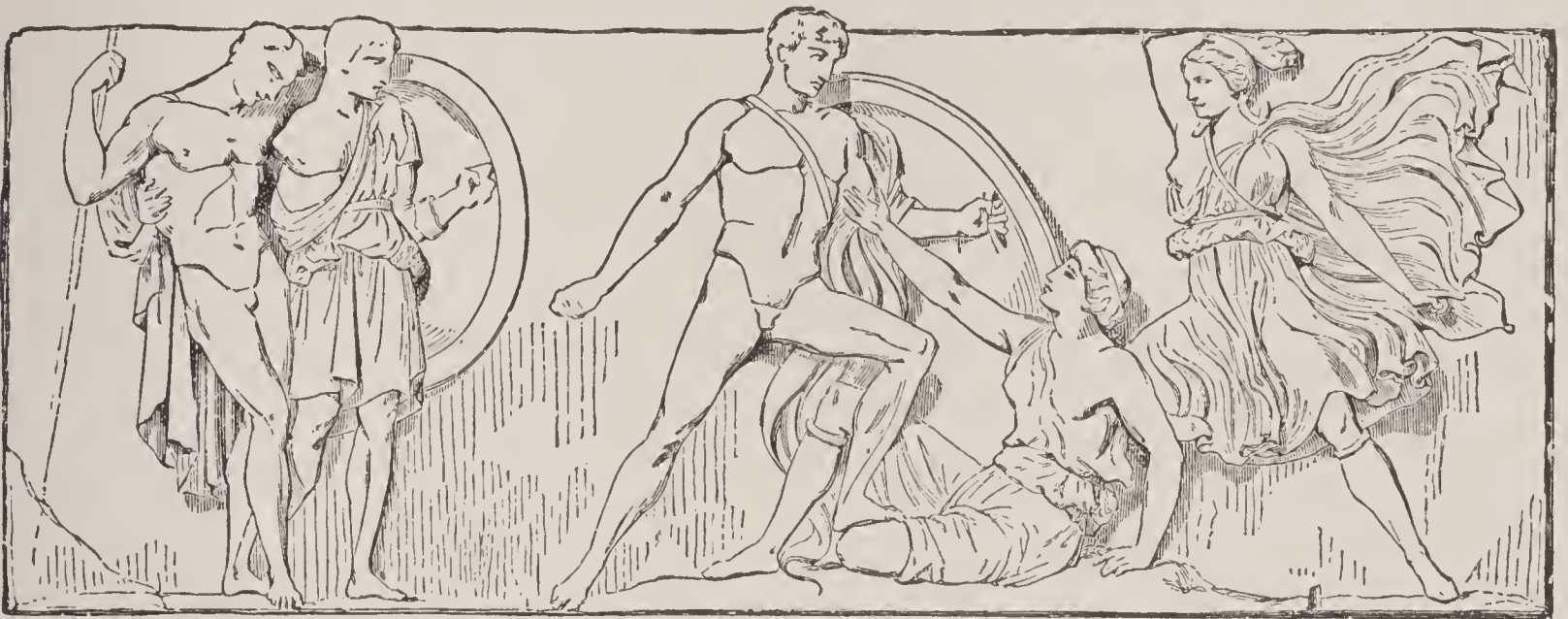


A GREEK CROSS.

name of the Styx, but the ancient horrors are reflected in the modern appellations—the “Black Waters,” the “Terrible Waters.”

THE WATERS OF LEPANTO.

From the summit of any of the hills in this region one may look over the Gulf of Corinth, or Gulf of Lepanto, and see on the opposite side the snowy peaks of Parnassus. We have visited Parnassus but must linger long enough on the southern shores of the gulf to call to mind one of the greatest naval conflicts ever fought; blocking the Gulf of Lepanto, and spreading out for three miles, was the Christian fleet commanded by Don John of Austria—Spaniards and Italians loaded into 300 vessels, 80,000 strong, while majestically moving over its blue waters was the Turkish armada, with 120,000 men who believed them-



BAS RELIEF—GREEK OF FIFTH CENTURY.

selves to be invincible. Among the allies, after Don John, if not before him, the person in whom we take most interest was Cervantes, who was nothing then but a common soldier. He lived, however, to see the Turkish fleet destroyed and to write himself one of the kindest-hearted satirists who ever became famous. Don John lived to have the Pope weep for him and to say of him, “There was a man sent from God and his name was John.”

BEYOND THE HISTORIC WATERS.

The Island of Corfu, or ancient Corcyra, lies off the coast of Albania, Turkey, formerly the Epirus of old Greece. It is a mountainous country, cut up by fertile valleys, and blessed with a mild climate, the favorite summer resort of the King and Queen of Greece, and hallowed by many associations. Corfu was colonized by the Corinthians twenty-five centuries ago, and a few short years thereafter became so

powerful that she vanquished her parents in the first naval engagement which history records. It has been a kingdom; the property of the Romans, Normans, Venetians, French, Russians and Turks; finally fell by treaty under the protectorate of Great Britain, and was ceded to Greece, its rightful owner. Ulysses is said to have been cast upon the island when tossed about by the gods on the stormy ocean, and from which he sailed home to his faithful Penelope, who had been so beset with suitors during his absence. Here Themistocles and Aristotle spent a portion of their exile, and Octavia and Antony were married. "Titus after the conquest of Jerusalem; Helena on her way to Palestine in search of the true cross; Augustus Cæsar, who gave peace to the world; Diocletian, the persecutor of the Christians; and poor blind Belisarius" are some of the illustrious persons who are said to have landed or sojourned on this island. It was near here, also, that the allied powers met to form their armada in battle array and move on toward the Gulf of Lepanto and the death of Turkish supremacy on the waters of the Southern seas.

The city of Corfu and capital of the Greek monarchy is on the eastern coast of the island, only five miles from the opposite shores of Turkey, toward which its citadel boldly opposes itself, firmly planted upon a rocky point which projects out into the sea. At the west end of the town is another fortress, and still another on a small island one mile distant. It is the residence of a Greek archbishop, a town of tall, white houses and beautiful bays. "Less stately than Malta, and without the majesty of Gibraltar, Corfu surpasses both in its union of strength with softness of repose."

Opposite Corfu are what were once the Epirus, Thessalia and Macedonia of ancient Greece, now Turkish territory

A FAMOUS SOUTHERN ISLE.

Far to the south—to the southern limit of the Grecian archipelago and the southernmost point of European land—is the Island of Candia, or Crete, in whose mountains which line the coasts was the famous labyrinth, or cave, of the Minotaur. Minos, the King of the island, is said to have been instructed by Jupiter, his father, in the government of his kingdom, and Lycurgus, again, to have founded the Spartan laws upon those of Crete. To Crete and the Minotaur came the tribute of seven youths and seven maidens from Athens, whom the Minotaur devoured in his labyrinthine grotto until he was killed by Theseus. Even then the Grecian hero would have fared badly had he not in his possession the clew of thread given him by Ariadne, the King's daughter, who



had fallen in love with him, and who thus furnished him with the means by which he found his way out of the labyrinth.

The Pelasgians, who were aborigines of Italy and Greece, and the Phœnicians settled Candia, which, 1000 B. C., was conquered by the Dorians. Afterwards a number of democracies arose upon the ruins of the Dorian government, and in the first century B. C. it was conquered by the Romans. When the crusaders conquered Constantinople, in the thirteenth century, Candia fell under the able sovereignty of the Venetians, who held it against Turkish invasions for over four centuries. Since then some portion of the Christian population has been in rebellion against Turkish rule, although the island forms a province, or vilayet, of the Ottoman Empire, which is governed by a pacha and two counselors—one Turk and one Christian. There are eight dilapidated forts on Candia built by the Venetians. An archbishop and six bishops of the Greek Church have their residence on the island, this being the prevailing religion.

AMONG THE VINEYARDS.

In ancient times Greece was famous almost as much for her vineyards as her battle-fields, but her wine-producing territory has continually been contracted under the desolating ravages of war. From the neighborhood of Athens comes a delicate wine, but there are few famous

vineyards on the main land until you reach the Peloponnesus. The vineyards on the slopes of the Gulf of Arcadia, in the western portion of the peninsula, and on the Gulf of Argolis, in the east, although they suffered greatly in the Greek war of independence, produce several brands of wine which connoisseurs esteem; from the latter locality come the malmsey wines.

But it is upon the islands of Greece, as in the days when Bacchus was so popular a god, that the most luscious grapes are gathered and thrown into rough vats to be trodden under foot by men and women. The Island of Santorin, among those farthest distant from the mother country of the archipelago, is the most noted for its vineyards and wines. It is of a curious formation, consisting of a circle of land surrounding a volcanic crater which is filled by the sea. The external slopes furnish the wine lands, and every available piece of soil is under cultivation. The yields are so highly esteemed as to be branded, metaphorically speaking, with such stamps as "Wine of Bacchus," and "Wine of the Night." Byron has celebrated the wine produced in the Isle of Samos, and that which Tenedos yields is the common table wine of the Orient. The Ionian isles are rich in vineyards, Cyprus being still a leader. The wine of the commandery of the Knights Templars has a bitter-almond flavor, being made in the vicinity of Paphos — that ancient Phœnician city near which Venus is said to have risen from the sea, and in which a famous temple long stood erected to the memory of the foam-sprung goddess. There are other varieties of wine, but they are all fermented and matured in earthen vessels, which are of exactly the same shape as those used by the ancient Greeks, being long, with two handles near the top, and tapering almost to a point at the bottom.

HOME LIFE IN COUNTRY AND TOWN.

In making a tour of the historical spots which stud the stanch, rocky little kingdom, one finds everywhere around him the same striking mixture of the ancient with the modern; or, rather, it might more truthfully be said, outside of the larger towns is ancient Greece herself. The shepherd wanders over the hills with his flocks, carrying his crook and playing upon his lute. Ugly dogs are as anxious to tear a stranger in pieces as to assist him in keeping his sheep and goats together. The peasant is there in his feminine dress, and perchance he has graduated into the proprietor, not only of a vineyard, but of a house for the accommodation of travelers. This latter building is two or three stories in height, with balconies on every side, from which the most glorious views of the classical land can be obtained; for there are few inns, on the line



THE ITALIANS.



HIS people is a family of the great Græco-Roman group, which comprises the natives of Greece, Italy, France and Spain. The Latin branch, or tribe of the Italian race, early attained the sovereignty over their own people, over the Gauls in the north, the Greeks in the south and the aborigines (Etruscans and Iapygians) in the east and extreme southeast. On the Palatine Hill, probably as a frontier defense against the Etruscans, commenced to rise the first crude buildings which were to form the nucleus of the great City of the Seven Hills and the mightiest empire of the ancient times. When this infant Rome was finished, it is said to have consisted of about a thousand dwellings, irregularly arranged. Strangers were invited to the new settlement, and the next we hear of it, it is the city of the Latin confederacy, or of Latinum, where the Senate meets and metropolitan life is at its best.

MODERN ROME.

After some twenty-six hundred years we find a city inclosed by some twelve miles of walls, one-third of which area only is inhabited. One-half is strewn with ancient ruins, and the balance is laid out in gardens or vineyards. The city occupies a marsh on each side of the Tiber and the slopes of the seven hills, the greater portion of Rome being on the left bank.

CAPITOLINE HILL.

The center of interest is the Capitoline Hill, the smallest but most famous of the group. On the summit of this rocky mountain were built three magnificent capitol, which were destroyed by fire, the modern structure being erected partly on the foundation of the ancient temple. From the Capitoline Hill, or that portion of it called the Tarpeian Rock, state criminals were thrown. The remains of the ancient capitol, in whose spacious portico the people feasted when their Emperor returned to celebrate a triumph, are confined to a small section of the superstructure

and wall, and a portion of the great flight of steps leading to the temple. Besides the capitol, or the great Temple of Jupiter, were the Temple of Jupiter Tonans and the magnificent Tabularium, wherein were stored the public records of the empire, which contained its treasury and served as a library and lecture building. The remains of the latter structure still have an imposing appearance.

From the south of the capitol to the city walls are cultivated land, beautiful gardens and vineyards. From the great northern entrance of Rome to the foot of the hill runs the Corso, a street about a mile long, passing through the site of the ancient Campus Martius, an open space of many acres, where the ancient Romans were wont to assemble and indulge in games and other amusements; this is now the most densely populated portion of Rome and given up to trade. On each side of the Corso are palaces and churches, while to the right, about half way up, branches off a noble street leading to the immense Jesuit convent and church.

THE PANTHEON.

The strip between the Corso and the Tiber, is densely populated by the smaller classes of traders, the poor and the beggars of Rome; market places and shops are there galore. In this quarter, however, stands the Pantheon, one of the grandest remains of all Rome's greatness. It is also the best preserved. Standing near the center of the ancient Campus, and erected nineteen centuries ago as a temple to all the heathen gods, it was consecrated twelve centuries ago as a Christian church, under the name of Sancta Maria ad Martyres. But the name of Pantheon yet clings to it, and the huge rotunda with its lofty dome rises above the surrounding squalor in all the impressiveness of Roman architecture. Its portico, over a hundred feet in length, with triple rows of mighty granite columns, the capitals and bases of which are marble, is one of the most remarkable productions of artistic genius to be seen in Rome. Much of the bronze roof, which these pillars support, has been removed by various Popes to be used in the interior decoration of the Vatican, as have also many fine marbles from the body of the Pantheon. But the monument stands in its general features of grandeur. Once within, you seem to stand beneath a miniature heavenly vault, your illusion being only dispelled when, upon glancing upward, you see the floods of light pouring through a large opening in the dome and scattering itself, as if by magic, to every altar and niche of the interior. Originally, the exterior of the dome was covered with plates of silver, but these were removed and bronze ones substituted. A modern copy

of the Pantheon is the world-famed St. Peter's, and thus there is a double bond of union between the ancient and modern religion of Rome.

THE VATICAN AND ST. PETER'S.

The Upper Town, so called, lies on the slope of the Pincian and Quirinal Hills, consisting of palaces, villas, churches and convents, gardens and beautiful walks. In this locality were the favorite promenades of the Romans. On the summit of the Quirinal is the famous pontifical palace and garden. From it is obtained a striking view of the castle of St. Angelo, with its great circular tower, mounted with cannon and protected with ramparts and ditches. It commands the bridge which forms the principal means of communication between the two portions of the city. St. Angelo looms up like a ponderous warrior guarding the approach to the Vatican, consisting of the palace and the basilica of St. Peter's. This wonderful creation of architectural genius and religious fervor can not be described in a few, or many, words. St. Peter's must be seen and felt — the approach through the great circular court, its palatial front and mighty dome, the grand central nave, with its gorgeous ornaments and many statues, and its chapels, tombs and altars! Then passing from the right to the Piazza of St. Peter's, up the wonderful staircase called *Scala Regia* we turn to the left and enter the Sistine chapel of Michael Angelo, for it is next to impossible not to associate him with it in the sense of ownership. His genius looks down from the ceiling in *The Creation*, *The Fall of Man* and *The Deluge*, while *The Last Judgment*, pronounced by some the greatest of all paintings, has drawn the eyes of the world to the end wall, which is a little more than forty feet across. "Upon this work Michael Angelo spent seven years of almost incessant labor and study. To animate him in the task Pope Paul III., attended by ten cardinals, waited upon the artist at his house, an honor," says Lanzi, who records the fact, "unparalleled in the history of art."

PETER'S PRISON.

The old Mamertine prison, whose walls are built of such enormous stones as to prove the structure a relic of Rome's ancient monarchs, is supposed to be the gloomy work of Martius, or Mamertius, the fourth king of the city who flourished 600 B. C. There is a Catholic legend to the effect that St. Peter or St. Paul was confined in one of its damp cells, and, having converted the jailer, a spring of water sprang up from the stone floor to enable him to baptize him. Beneath the floor is a dungeon

which has been found to be of great size and in which the conspirators of Cataline were strangled to death.

THE LIFE OF TO-DAY.

The Vatican is divided from the Trastevere, or the portion of the city on this side of the Tiber which is not within the province of the Church, by an inner wall. This district is bounded by the river and a



STREET SCENE IN ROME.

ridge which rises 300 feet above it. Along the northern half of the heights is carried a broad street which is a favorite promenade of the Roman youth ; and the largest fountain of Rome graces a commanding site, its torrents of water seeming, from a distance, to rush through three mighty arches. Many other fountains beautify the modern city. Collected in these refreshing localities may occasionally be seen the beau-

tiful Roman maidens of the artist, dancing and singing "for a bit," or seated about in careless grace. In the squares also where the fountains play and to which the tired curiosity seeker instinctively repairs to bring before his eyes something besides ruins, the Roman beggar is at his best — there and at the doors of the great churches. But even the plague of mendicancy is being somewhat alleviated through government efforts, and it may be that these characters which have made Rome noted will disappear as effectually as the old-fashioned, mild and romantic Roman peasant.

Something, or somebody, to satisfy artistic cravings, however, may be found in the dreary Campagna, that great pestilential tract which surrounds the city and includes the greater portion of ancient Latium. The ground is low and often flooded from the Tiber. The small lakes are formed by craters of extinct volcanoes. Wars, pestilences (especially the Black Death in the fourteenth century) and the overflow of the Tiber may account for the present unhealthfulness of the Campagna, which according to Livy always had that reputation in some degree, although it once was well cultivated and adorned with such villas as those of Domitian and Hadrian.

The Campagna is deserted except by the poorer classes of peasants and shepherds, and in summer, when the most dangerous vapors arise, they, too, flee to Rome or neighboring localities. But in autumn the pasturage is in many places rich and abundant, and then the herdsmen and shepherds descend from the Apennine mountains with their cattle, goats and sheep. They are the figures for the artist's pencil — shepherds with broad-brimmed hats, great cloaks, their feet swathed in rags, their hair and beard long and profuse.

THE CATACOMBS.

As the shepherd of the Campagna pipes along over the morasses and fields of sward to his pasture grounds, with his dogs and flocks, he is quite likely to be walking over whole streets of the dead. The catacombs of Rome, those subterranean vaults which line the dark passageways for many dreary miles, are outside the city walls and approached by stone steps, which descend to openings in the rock from the famous Appian Way. Within these labyrinths, whose rocky walls are so many sealed tombs and which occasionally expand into wide and lofty chambers, are deposited the bodies of countless Christians of the primitive church — bishops and laymen, but martyrs almost invariably, as the inscriptions upon the tombs eloquently and pathetically testify. These imposing chambers were, no doubt, churches. In the repeated wars which

Rome suffered many of the catacombs were destroyed, and to circumvent future ravages the Popes caused thousands of bodies of the illustrious dead to be removed to places of safety. It is possible that from this city of the dead, whose inhabitants have been reckoned by the millions and the length of whose streets is hundreds of miles, although its pollution has been sealed from those who pass along its rocky ways, may still arise influences which have their effect upon the marshy, steaming Campagna above.

THE COLOSSEUM AND THE FORUM.

But we now return to the Capitoline Hill, having crossed the river to explore the Vatican and the freshest district of modern Rome. By a steep descent from the hill we reach the Colosseum in what is now known as the Campo Vaccino, or cattle market, thus indicating the purpose to which the great Roman Forum has for centuries been devoted. In ancient times, also, the markets formed an important feature of the Forum, a great portion of which was devoted to the assemblies of the people. Here were hung up for the benefit of the public the laws of the Twelve Tables, and afterward the calendars of the courts, written upon white tables, that the citizens might be informed as to legal proceedings. One portion of the Forum was, in fact, devoted to trade and the other a public assembly ground and the scene of banquets and gladiatorial sports, the two being divided by the platforms from which the Roman orators addressed the citizens. After Cæsar's time the Roman Forum lost its political and popular character, and with the erection of the Colosseum it became almost entirely the center of those cruelties called sports. Triumphal arches were also erected by the Emperors, such as those of Constantine and Titus, and splendid monuments and temples, some of which still stand. On the east and south the Forum was bounded by the Sacra Via, upon the highest point of which stood Titus' arch, and which connected the Colosseum with the other wonders of the Forum.

It was the original intention of Augustus to build a great amphitheatre in the center of Rome, and Vespasian and his son Titus realized the former's bright hopes with the help of the vast number of Jewish workmen which he brought as captives from Jerusalem. The site selected was in a hollow between two hills which Nero had caused to be made for an artificial lake. The great structure, which was 615 x 510 feet, was in four stories and in three different styles of architecture. It was dedicated by Titus 80 A. D., with a brilliant programme of games and gladiatorial shows, numbers of men and thousands of wild beasts being killed to satisfy the 80,000 spectators who are supposed to have been present. Later this was the arena where many of the early Christians suffered

martyrdom. Otherwise the Colosseum has few historical associations. It is supposed to have remained entire until the eleventh century, when Rome was sacked by the Normans and the Colosseum partially demolished to destroy its utility as a fortress. In the fourteenth century it was a favorite arena for bull-fights and it afterward became a hospital. Its walls were used as building material for Roman palaces and attempts were made to transform it into a bazaar and a saltpetre factory. Then a cross was planted in the center of the still grand ruin, with small chapels around the walls, and once every week it was customary to hold exercises in memory of the saints and unknown martyrs who suffered for their faith. Subsequently these were removed and the excavations which followed revealed a multitude of chambers and passages whose uses are unknown.

From a point beyond the Colosseum, the Palatine Hill and the ruined Palace of the Cæsars, and beyond the present city walls, but which was once not far removed from the very center of Rome, stands a long procession of fragmentary aqueducts. The most noted of these are the aqueducts of Marcia and Claudia. The water supply of modern Rome is along much the same course; in fact, the works of Marcia and Claudia have been partially utilized.

THE ITALIAN PEASANT.

The Italian is not a peasant from choice and no Italian who is wealthy enough to own a farm would think of occupying it. The owner graces his property long enough to collect his crop moneys, leaving it the rest of the year in charge of hired laborers, who are crowded together in little villages. Here and there throughout the country are great tracts of land, upon which are masses of buildings, surrounded by high walls and deep moats, mementoes of the days when hordes of barbarians might sweep down from the North at any moment, burn the vineyards and destroy the grain; the bandits came later to terrify the life of the prosperous farmer and make it more agreeable for him to live in town with his wife and family.

Much in the same way the country population have got into the habit of emigrating to the cities and towns. They usually have acquired trades such as those of masons, carpenters or house painters, and from their busy hands came many of the superb structures which grace both the ancient and modern cities of Italy. Many of them gather not only competencies, but fortunes. Yearly they return to their beloved fields and valleys to spend their idle months, and finally, perhaps, to live. A case in point is that of a gentleman of Piedmont who became chief

director of the great tunnel, on the Apennines, above Genoa, at the time of the construction of the railway there. At length he retired to his country home, and employed several hundred villagers to transform his hut into a palace and his bare rocks into a park. Other young men, especially of the Northern districts, turned up their noses at the plow and sought their fortunes in Austria and Germany; so that, as an observer of this feature of peasant life once remarked, "in Italy are to be found boors who for half the year are, at Vienna, bankers, barons and even counts, of the Holy Roman Empire."

Those whom circumstances force to stay at home and till the soil are apt to ape metropolitan ways. They are social by nature, and would rather live huddled in a squalid hamlet than out in the country where each man may have his own vineyard and plenty of pure air and fresh water. "In their dingy provincial towns they huddle together, land owners, farmers and most of the laborers; and every town gives itself the airs and revels in the light gossip of the capital; every town has a café, or a score of cafés in which to idle away time, all with their tawdry, smoky, gilt and mirrored rooms."

It is a common plan in Italy for the land owner and his laborers to share the profits in kind, the proportion varying with the fertility of the land. The peasant furnishes the implements of husbandry and half of the laboring cattle. If he is so poor that the land owner is obliged to do this for him, to support him while he tills and also furnish him with seed, his position becomes most unenviable. The primitive plows, rakes and harrows which Virgil would recognize are plentiful, but, through the exertions of the agricultural colleges and societies of the large towns and cities, they are being replaced by modern implements.

FLORENCE AND THE REPUBLICS.

Ancient Florence was completely destroyed by the Ostrogoths, but was rebuilt by Charlemagne. While the foreign rulers of Italy were busily looking after their own crowns they allowed the cities to rebuild their ancient walls and granted them various popular rights, as a means of keeping out other invaders and making the people contented. The German Emperors had their own representatives who acted in concert with parliaments and councils, and collected the imperial tribute, but republican seeds were thickly sown from necessity. As wealth increased the cities became more anxious to defend their possessions, and every citizen was proud to contribute nearly his entire wealth to his native place, which, as it took into its embrace weaker towns or cities and extended its popular form of government, became eventually a republic.

Under the guidance of the Lombard League, the chief cities of Italy threw themselves against their Emperor, Frederick Barbarossa, and for the first time in modern Europe forced despotism to treat with republicanism. One of their gifts was the office of the podesta, a foreign knight or imperial representative, chosen by the people of each city, to act as criminal judge and executioner. He was assisted by two native judges, and accountable to the people and their laws for his conduct. In seasons of tumult between the Guelphs and Ghibellines (the national and imperial parties) and between the nobles and the people, the great middle classes of citizens placed almost absolute power in his hands.

The republicans of Florence were among the first to scent the dangers to their liberties which lurked in the office, and soon lopped off its worst functions. Even then, by the thirteenth century, they were noted throughout Europe for their enterprise and wealth, their proud spirit of freedom and their intellectual vigor. Their city was known as the "Athens of Italy," and therein was already seen one of the most harmonious unions of wealth and art in the world. But the great stumbling block in the way of her political freedom was the podesta, a creature of the Emperor and his party. In 1250, therefore, the citizens, represented by fifty groups of militia, assembled in the square of Santa Croce and chose a council under which the podesta was to act or be deposed. The militia next razed the towers which were the strongholds of the Ghibelline nobles, and recalled the Guelphs, who had been exiled; under the latter party the republic attacked half a dozen neighboring towns, among them Pisa, and forced them to sign a treaty of peace favorable to the Church and Italy. Soon after the establishment of the republic the government also reformed its finances (and virtually the monetary system of Europe) by coining its florin of a certain weight and fineness and maintaining it thus, through its great commercial power, as long as the republic endured. With the exception of a few years, when the imperial party was in the ascendant, the republican spirit of Florence was not seriously depressed. She was the head of the national party in Italy, and often defended the free cities of the country against the designs of the nobles, and, later, of the Church of Rome. The citizens of Florence were divided into arts or trades. Some of the lowest, particularly the woolen trade, were unrepresented in the government. They therefore rose in rebellion and besieged the Palazzo Vecchio, where the signoria, or council, met. But after a few short months the power returned to the nobles, rich merchants and citizens of the major arts, and the leaders of the popular uprising were mostly banished or beheaded as rebels.

THE MEDICI FAMILY

It was at this juncture that the Medici commenced to come into notice. For fifty years various members appeared as champions of the people against the nobles, holding high offices and being preëminent in the field of commerce. Cosmo de Medici owned banking houses in all the great cities of Europe, and immense and productive farms, and held a monopoly of the alum mines of Italy. Rivaling in wealth most of the princes of Europe, he spent vast sums in the erection of public edifices, the encouragement of artists and poets and the introduction of Grecian and Eastern literature. The Albizzi faction, or family, were not as wealthy as the Medici, but for fifty years controlled the republic, and native historians give them the credit of bringing it to the grandest height of glory in wealth, arts, science and literature without infringing upon a single popular right. The two parties came into conflict, and Cosmo exiled his rival and followers. During the latter years of his power the active leadership of Cosmo's party was assumed by the bold-spirited Luca Pitti, who built two great palaces from the gifts of the people. To the last, Cosmo lavished his wealth upon the public, and obtained such complete control of the republic that its offices became party gifts, to be divided between his friends, or bought and sold like merchandise. But his munificence was so great that at his death Florence went into deep mourning and upon his tomb was inscribed the "father of his country."

Cosmo's son was an invalid, and his rule being by proxy, met with little opposition, but when Lorenzo assumed the leadership—the grandson of Cosmo, as wealthy as he and greater in intellect—the ancient bitterness of the Pazzi returned; Lorenzo and his brother barely escaped assassination, but the Pazzi were killed, crushed or exiled.

The masterly steps by which Lorenzo advanced to such a height of popularity as to be hailed with one accord as "the Most Magnificent Lord" belong to history; how he carried by storm the heart of the King of Naples, who had him in his power; how he fought with the Pope and then had his son made a cardinal; how by these unions with the autocrat of Naples and the Church of Rome, both hostile to the republic, and his destruction of popular institutions at home, he murdered his country's best interests—these are purely historical subjects. Lorenzo's claim to the admiration of posterity rests upon the splendid work of his grandfather, which he continued with the greater wisdom of his broader nature; for, besides being the most courtly man of his times and a patron of native and Grecian arts and scholarship, he was himself a poet and a scholar, continuing, through his financial agents, the collection of rare

manuscripts, begun by Cosmo. He reckoned among his intimate friends Poliziano, Pulci, Demetrius the Greek, and Giovanni della Mirandola; the latter being described by Machiavelli as "a man of almost supernatural genius who, after visiting every court of Europe, induced by the munificence of Lorenzo, established his abode at Florence.

It seems, however, as Lorenzo's end approached, the wealth and prodigality of his family, and most of all his own, had seduced the people from an honest love of pure liberty and plain morals. Savonarola had already appeared — "mighty, mystic, in the midst of a vast sensuality, with a holy vehemence, converting the soft Italian tongue into a very judgment trumpet of denunciation." He preached not only against the abuses of the Church, but against the abuses of the state, for which the Medici were mainly responsible. The tall, robust and dignified Lorenzo was so struck with the holy passion of the diminutive monk that when his last sickness came upon him he desired to receive absolution from him. "Savonarola," it is said, "refused him neither his consolation nor his exhortations; but he declared that he could not absolve him from his sins till he proved his repentance by reparation to the utmost of his power. He should forgive his enemies; restore all that he had usurped; lastly, give back to his country the liberty of which he had despoiled it. Lorenzo de Medici would not consent to such a reparation; he accordingly did not obtain the absolution on which he set a high price, and died still possessing the sovereignty he had usurped."

THE CITY FROM THE MEDICI VILLA.

The most perfect picture of the City of Flowers is obtained from Fiesole, the site of the ancient market-place or town which was the parent of the stately Florence. Upon these heights, overlooking the city, the elder Cosmo built him a villa and laid out beautiful gardens, to which resorted the stately and royal Lorenzo to muse, to plan, to plot, to suffer and to repent. From this point Florence, her populous suburbs and outlying villas, vineyards and gardens, appear to be one vast city, its majestic form, garlanded with flowers and wreaths of green, lying prone upon the ground and shaded by a circle of gently sloping hills. The Arno is her yellow girdle. It was in Lorenzo's neighboring villa at Careggi that the interview with Savonarolo is said to have taken place.

GALILEO'S HOMES.

The villas in which Galileo resided are more famous, in this age of the world, than any which were glorified by the magnificence of Lorenzo.

His own villa, the one to which he repaired to pass the last dark years of his harassed life, is situated beyond the hill Arcetri. "It is an ivy-draped, gloomy, desolate-looking abode." His observatory, a rude tower, is not far away. The father of astronomy passed his younger, hopeful days at the villa of the historian, Guicardini, perched upon a beautiful height called Bellosquardo. Near the northern entrance of the quaint old building is a bust of Galileo with a tablet chronicling his residence of fourteen years within its walls. The grounds are laid out in pretty gardens, the present owner retaining a remembrance, no doubt, of the fact that its former illustrious guest was a passionate lover of flowers. From the roof of the villa, the center of which is railed off and furnished with sofas, tables, chairs, etc., may be obtained another glorious panorama of Florence and its historical buildings and spots, and the beauties of the surrounding country.

"There is the vine and olive-clad valley of the Arno; the Cascine, the favorite promenade or drive, the Hyde Park of Florence; the Poggio Imperiale, and, leading to it, that

"—— abrupt, black line of cypresses
Which signs the way to Florence,'

and Fiesole, the ever beautiful; and San Miniato, with Michael Angelo's fortifications; and the encircling Apennines, the hills of Vallombrosa and Carrara; and all down the undulating slopes of the Bellosquardo Hill, the greenly fertile farms displaying their treasures of grapes, and olives and figs."

IN VALLOMBROSA'S VALLEY.

The groves and convent of Vallombrosa (Shady Valley) are about fifteen miles east of Florence. The spot is of such romantic interest that it has left its impression upon the world of poetry. The divine Milton, Ariosto, Italy's poet of chivalry, and, later, Mrs. Browning, through "Aurora Leigh," have tasted of the solemn delights of Vallombrosa. It is approached from Florence by way of the Valley of the Arno, and notwithstanding the forests of oak, chestnut and pine, the rugged hills and the long reaches of refreshing green, "thick as autumnal leaves that strew the brooks in Vallombrosa," after one reaches the village of Pelago, which is about five miles from the monastery, he must make the rest of the journey on foot, in the saddle, or in a sort of rude wicker basket, placed on sledges and drawn by oxen. The entire trip on foot is a constant delight to a healthy body, but the latter end is not pleasant to the lady invalids who may desire to drink of Vallombrosa's charms.

The massive convent building, with its great courts and towers, was erected in the seventeenth century, but is now occupied by the royal school of forestry. The monastery was founded by the son of a nobleman. On a certain Good Friday in the eleventh century he went forth with his followers to attend mass at San Miniato al Monte, and on the way met a young man who had recently killed his beloved brother. Revenge and the code of honor then in force forced him to draw his sword upon his foe, his retainers doing likewise. His brother's murderer threw himself before him on the ground and begged for mercy. By a Divine miracle not only was mercy granted but forgiveness, and it is said that when the re-born nobleman and his former foe repaired to the church together for worship, the lips of the Saviour's image smiled and the head bowed in approbation. These facts so impressed themselves upon the mind of the young man that he became a monk, and, retiring to the solitude of the "shady valley," built himself a small cell, and, with two hermits who had already retreated from the voluptuous world of Florence, became the nucleus of the famous order of Vallombrosa.

WITHIN THE CITY.

There is no other city in Italy whose architecture is of so gloomy and massive a nature; and to the solidity of her structures is due the fact that they are now in such an interesting state of preservation, having withstood the sieges and attacks of contending parties for centuries.

First among the glorious monuments to Florentine genius is the Cathedral, the greatest wonder of which is its grand cupola, planned and erected by Brunelleschi. This was taken by Michael Angelo as his model for St. Peters, the two, with the campanile near the cathedral of Florence, forming perhaps the most wonderful combinations of grandeur and grace among all the noted structures of ecclesiastical architecture. The cathedral, baptistry and bell tower are covered with a mosaic of black and white marble. The baptistry is an octagon in form, supporting a cupola and lantern and guarded by three great gates of bronze, the two by Ghiberti being called by Michael Angelo the Gates of Paradise.

The cathedral, campanile and baptistry look upon the Piazza del Duomo and on one of the stone benches which faces their magnificence was wont to sit a man of classic features, large-eyed and majestic—Dante, the poet, reformer, afterward the exile, and, with Michael Angelo, the most revered of the many geniuses of Florence and Italy.

Dante died at Ravenna, just beyond the Maritime Alps and the boundaries of the republic which exiled him. His bones have been

stolen several times, once to keep them from a cardinal of the Church, who wished to burn them as those of a heretic, and again by certain ones who would not have the precious remains removed to Florence, which has made repeated efforts to honor the poet in death. Finally, 500 years after his decease, a great cenotaph was built in Santa Croce, but the little dome-like shrine in the Ravenna chapel still treasures the remains. From 1677 to 1865 Dante's bones remained hidden in a rough wooden box which was found deposited in the walls of the chapel while the building was being repaired in anticipation of the celebration of the 600th anniversary of his birth. The day was observed with great magnificence in Florence, a statue of Dante being unveiled in the Piazza Santa Croce. Among modern Italians of note there assembled were Ristori, Salvini and Rossi.

Grouped around the cathedral are other religious edifices which elsewhere would appear of almost unrivaled grandeur, that of Santa Croce, being known as the Pantheon of Florence, containing monuments to Galileo, Dante, Machiavelli, Michael Angelo and Alfieri. The Church of San Lorenzo was rebuilt from an ancient one consecrated by St. Ambrose. The architect was Brunelleschi. Within this grand casing is a memorial monument to Cosmo, with the popular title inscribed upon it of *Pater Patriæ*. Lorenzo de Medici is honored, monumentally, in the New Sacristy, his statue being a model of manly beauty. The Medicean chapel, gorgeous with the rarest marbles and most costly stones, stands behind the choir and contains the tombs of the Medici and those of the grand dukes, their successors. The Laurentian library, founded by a Medici, adjoins the church.

POLITICS AND RELIGION.

The Palazzo Vecchio, so long the seat of the Republican government, is an imposing pile, surmounted by a tower 260 feet high, whose great bell used to warn the citizens of danger and call them to arms. The adjoining square contains magnificent groups of statuary. Michael Angelo's great fame rests in St. Peter's and the Sistine Chapel, but in the judgment of some his statue of David Confronting the Philistine, standing in the square which fronts the Palazzo Vecchio, is his greatest work as a sculptor.

In this square, also—the Piazza della Signoria—were laid the scenes of Savonarola's triumph and death. As an offset to the scandalous public amusements which were encouraged by the Medici and their party, under his direction a pyramid of carnival dresses, obscene pictures and

portraits, cards, dice, gaming boards, etc., was formed in the square. The interior of the pyramid was filled with combustible materials and on the top was a monstrous image representing the carnival. A great procession of citizens, monks and children, bearing red crosses and olive



"THE FATES," BY MICHAEL ANGELO.

branches, marched to the "pile of vanities," the little ones sang, the great bell of the Palazzo tolled, the multitude shouted and the pyramid went up in great clouds of smoke and sheets of flame. The same square

witnessed his martyrdom, with two of his fellow monks, and there also his enemies saw him narrowly escape the "ordeal by fire" which was to prove him a child of God or of Satan.

"The convent of San Marco, in which Savonarola lived during his protracted conflict with Rome, stands almost unchanged from his day. The walls are covered with exquisite frescoes by Fra Angelica, an artist of so devout a spirit that he is said always to have painted on his knees. In the cell occupied by Savonarola are shown his Bible, the margin filled with annotations in his own hand, and a volume of his sermons."

PALACES AND GARDENS.

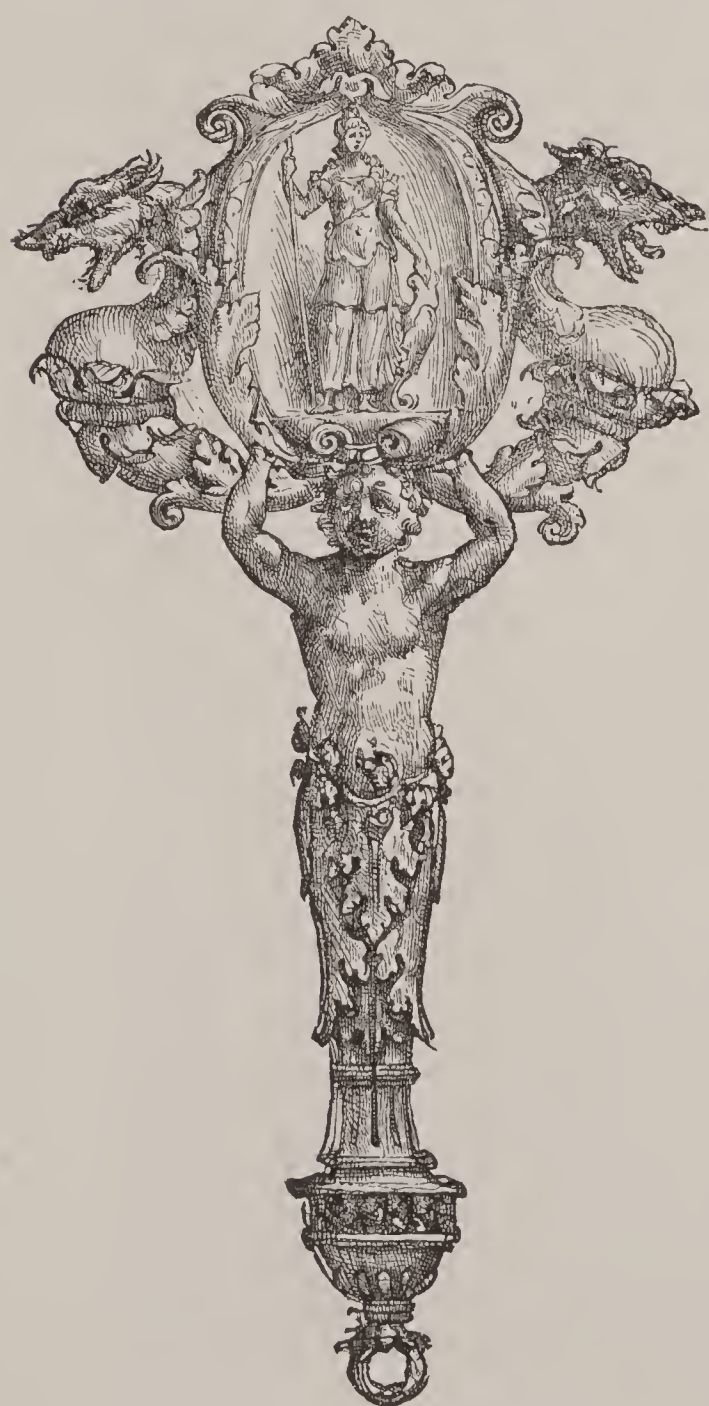
Next to the Palazzo Vecchio is a great palace founded by Cosmo I., in the first floor of which are deposited the public archives and a library

of 150,000 volumes and 12,000 MSS. The famous Florentine gallery of paintings, engravings, sculptures, mosaics, etc., occupies the second floor. The Pitti Palace, fronting upon a charming park containing marble fountains, green gardens and stately drives, is the modern residence of the Grand Duke, and, while Florence was the capital of Italy, the home of the King. This is the unfinished monument commenced by Brunelleschi to perpetuate the greatness of the family which fell before the power of the Medici.

Behind the palace are the Boboli gardens, with their solid avenues of trees and hedges, waterfalls, grottos, flowers and statues. "The city is seen through a line of solemn cypresses which stand out against the dazzling walls and towers beyond."

The Strozzi palace is a noteworthy type of Tuscan architecture—but the list is too great to exhaust in detail.

Besides famous palaces, villas and churches, Florence reveals the fact that she lives in the active present; for hospitals, lunatic asylums, theatres, academies, museums, colleges of medicine and agriculture,



DESIGN FOR AN ORNAMENT.

etc., etc., are not only flourishing but growing in number. The Florentines are to-day witty and eloquent, shrewd and industrious, educated, and stable lovers of good government and inclined to reform.

Among the geniuses of Florence must be placed Benvenuto Cellini, who was intended for a musician, but chose himself to become one of the most eminent engravers of his day, if not of any age. He was stamped both as a genius and an incorrigible youth before he was sixteen years of age, and was banished from his native town for having



PLACQUE BY CELLINI.

taken part in a duel. He entered the service of the Pope, having pleased him with the die which he made, from which that magnate's gold medal was struck, and helped defend the castle of San Angelo against the imperial troops. Having become noted both as a soldier and an engraver, he was received back into the good graces of the Florentines, continued to increase his reputation as an artist and a quarrelsome fellow, fled from the city, returned to Rome, got into more trouble, went

to France, appeared again in his native town, secured as a patron Cosmo de Medici, executed his "Perseus with the head of Medusa," and his "Christ," and established his fame for all time. The best part of his smaller artistic works are his productions in metals, the embossed decorations of shields, cups, salvers, ornamented sword and dagger hilts, clasps, medals and coins.

HISTORIC BRIDGES

The bridges which span the Arno are picturesque and historical. Farthest to the east is the *Ponte alle Grazie*, there being a chapel at its foot dedicated to Santa Maria delle Grazie. It was here that Pope Gregory X., from his temporary wooden throne, with the dignitaries of



BRONZE HELMET ORNAMENT.

the city around him, addressed the multitude who were assembled below in the dry bed of the Arno, and decreed that the Guelphs and Ghibellines should become friends. But though the leaders of the rival factions kissed one another, they were not so ready to "make up," and, beginning to quarrel again in less than a week, brought the ban of excommunication upon Florence as a city.

The *Ponte Vecchio* is called the Jeweler's Bridge, because it is lined with shops representing that craft.

From the *Ponte Vecchio* the ashes of Savonarola and his brother martyrs were cast into the Arno by order of the Signoria, that they might work no miracle detrimental to the city's interests. The *Ponte à Santa Trinita* is the most artistic of the bridges, its angles being adorned with gems of art. A shocking and sad interest attaches to the *Ponte alla Carraja*. In 1304, a great May day fête was given in honor of a cardinal, and among other pageants, one had been prepared for him by which the horrors of hell were depicted by men, women and children, representing demons, who rushed about in flames of artificial fire, writhing and yelling, and punishing the

wicked, the scene of the terrible picture being laid upon a fleet of rafts and barges which covered the river below the bridge. The wooden structure gave way under its human load, and the spectators were precipitated upon the performers, the resulting casualty snatching away some member of nearly every family in Florence. Dante, it is related, upon this occasion, conceived his idea of the *Inferno*. Not far from this bridge stands a house bearing an inscription to the effect that it was once the dwelling of Amerigo Vespucci.

THE GENOESE.

The ancient inhabitants of Genoa, long before they were incorporated with the Roman Empire, were Celts or Greeks; this is as near as historians can get at their origin. In really historical times the Genoese were noted as brave and vigorous soldiers in the Roman legions and as untiring and enterprising merchants. When Genoa became a separate Italian state, she combined her military with her commercial strength, sturdily defending her galleys laden with rich merchandise, which covered the Mediterranean Sea, and carrying on wars with Pisa and Venice, which were her greatest rivals in trade. Pisa she crushed, while she was discomfited by Venice. In alliance with Pisa she drove the Saracens from Corsica and Sardinia and vigorously sustained the Crusades. She was torn with civil dissensions between Guelph and Ghibelline factions, democratic and patrician leaders, but in the sixteenth century the republic was restored by her great citizen, Andrea Doria. Her foreign rulers were expelled, German and Austrian influence was broken, and she, with other cities of Sardinia, became finally a portion of the kingdom of Italy.

But whether ruled by Lombards, Turks, Germans, native citizens and princes, or the French, whatever her fortunes, she has wonderfully maintained her commercial standing. The city, which is so picturesquely situated on the Mediterranean Sea, reveals its ancient warlike and commercial character. Palaces, churches, hotels and private dwellings, terraced gardens and groves of orange and pomegranate trees, cover the slopes of the hills down to the shore, "while the bleak summits of the loftier ranges are capped with forts, batteries and outworks which constitute a line of fortifications of great strength and extensive circuit." But incorporated into the body of United Italy, the Genoese no longer display their former bitterness toward sister cities. A few years ago, a portion of the huge chain which was drawn across the port of Pisa by its citizens to keep out the invading fleet, and which had been carried off by the Genoese when they blocked up the harbor and destroyed the commerce of their rivals, was returned to the Tuscan port as an evidence of

good-will. But the sting of those bitter contests still rankles in the memories of the states of Northern Italy, especially of Tuscany, where a proverb still crouches under the tongue of every citizen to the effect that Genoa has "a sea without fish, mountains without stones, men without honor and women without modesty." If the proverb had omitted most of its irony and had continued, "buildings without streets," the assertions would have contained more truth.

From the sea and the splendid harbor, with its lighthouse 300 feet in height, the city and shores of the gulf form a grand panorama, but entering the port, it is seen that the streets are so narrow that foot passengers and mules, loaded with merchandise, pack them from side to side. They are dark, gloomy labyrinths, lined with tall marble buildings, many of them having been the elegant, spacious palaces of merchant princes, doges, and powerful families who ruled the state. The two most famous are the Palazzo Ducale, formerly inhabited by the doges (those supreme magistrates of the city for two centuries), and in which the senate now meets; and the Palazzo Doria, presented in the sixteenth century to the great citizen who threw off the French and foreign yoke, and became President of the new republic. Other palaces contain large galleries of paintings, which are shown for a fee, but most of them are occupied as public buildings. Few persons, even of distinction, in modern Genoa, can afford to occupy these stately marble piles. They have, therefore, been transformed into hotels or business establishments; and it is a forcible reminder of the instability of worldly affairs to enter one of these imposing palaces, and find its noble porticos or lobbies supported by marble columns and occupied by hucksters and petty traders.

Genoa has one of the most elegant theatres in Italy, and a statue of Columbus which is well worthy of notice. The Cathedral of St. Lorenzo, among her noticeable churches, is a grand old pile in the Italian Gothic style. And there is one line of streets—the Strade Balbi, Nuovissima and Nuova—which would be a credit to any European city; but the same decay of the nobility is here as in the lanes of Genoa. The stately palaces rise magnificently on either hand "built with a central quadrangle, bright with fountains, flowers and orange groves and open to the public view through a wide and lofty gateway," but the lower stories have, many of them, been transformed into mercantile establishments.

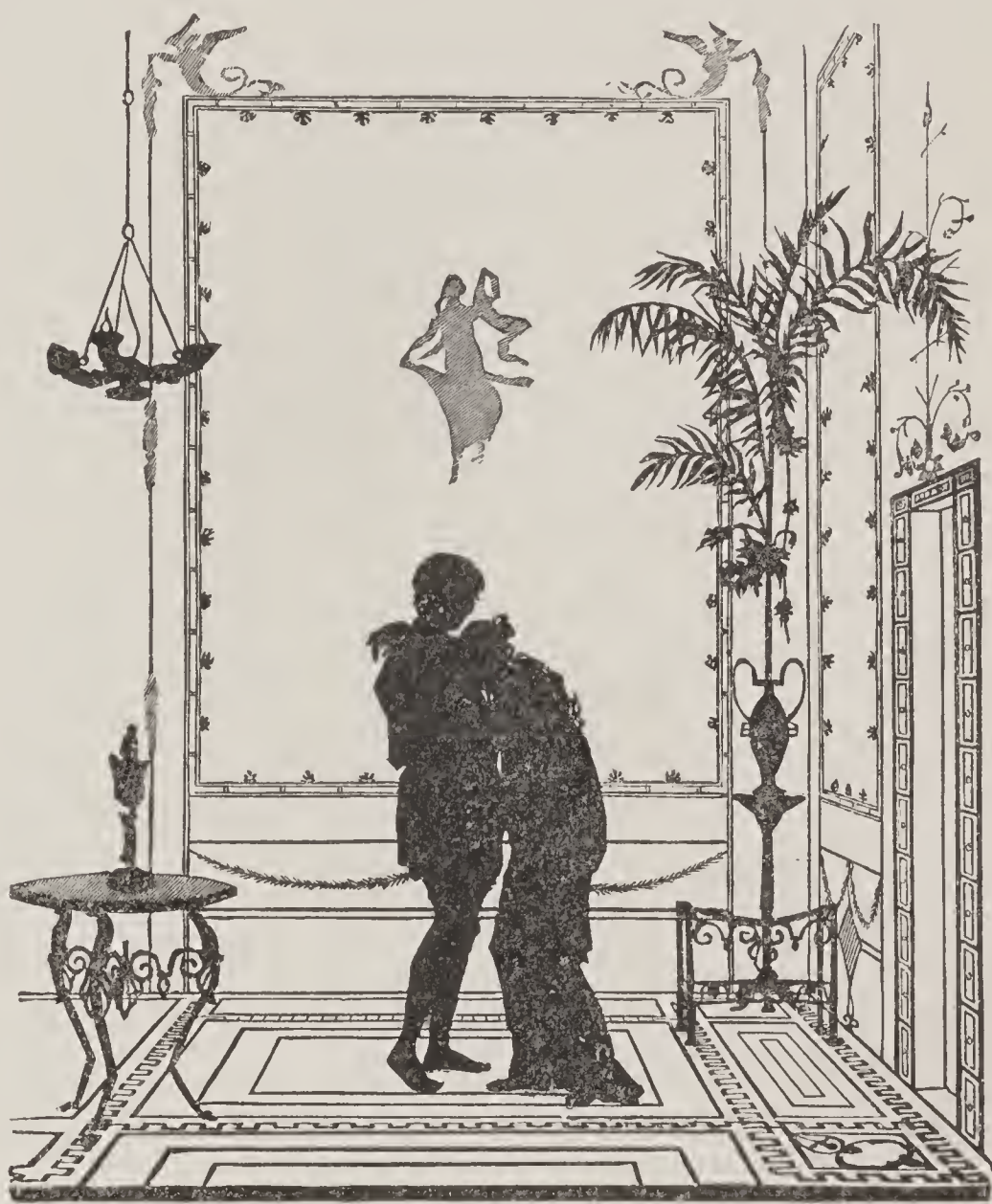
NAPLES.

Naples is famed for its beautiful bay, its noisy people, its historical associations, its ancient and excavated environs and the castles of Nor-

man, Bourbon and Saracenic origin scattered in and around it. The city is divided into two portions by a range of hills, the eastern division being the oldest and most thickly populated. It contains the chief public structures, but many of the streets are very narrow and paved with lava, the houses being of such great height that they appear to overhang the pathways. The western or modern section is intersected by broad and splendid thoroughfares, among the most famous being the Quay, which curves around the bay for three miles, on one side being a row of palaces and on the other a strip of beautiful parks, adorned with temples and fountains, groves of acacias and oranges.

The architecture of Naples is brilliant rather than impressive. Of its 300 churches the Cathedral of St. Gennaro is interesting as containing the tombs of Pope Innocent IV. and Charles of Anjou. Next to its museum, and coming before it in the minds of the populace, are the Opera House of San Carlo, one of the largest and most fashionable in Italy, and the "Teatro di San Carlina," where all classes flock to witness the performances of Pulcinella, the Italian "Punch."

The fashionable promenade of Naples is the Villa Nazionale, being nearly a mile long and two hundred feet



WALL PAINTING, POMPEII.

wide, planted with evergreens and oaks, and containing temples dedicated to Virgil and Tasso, winding paths, grottos and a terrace extending into the sea. Of the most famous castles, Nuova, is near the port and consists of massive towers and fosses. Between two of the towers is the triumphal arch erected in honor of the entry of Alfonso of Aragon into the city. Within the castle are the barracks and armory, and the whole structure is connected with

the royal palace by a gallery. The arsenal and dockyard, at which frequently lie the great iron-clads of the Italian navy, adjoin the castle and the palace. In the southern portion of the city is the Castle dell' Ova (of oval form), now used as a prison, and the castle of St. Elmo, situated on a bold point and said to be honey-combed under ground with mines and passages. The castle has been dismantled, however, and is now a military prison. Other castles, once occupied by the Swabian, Anjou and other reigning dynasties, have been transformed into prisons and courts of law. The municipal palace is a great structure, covering 200,000 square feet of ground, in which all the city business is transacted,



TOMBS OF POMPEII.

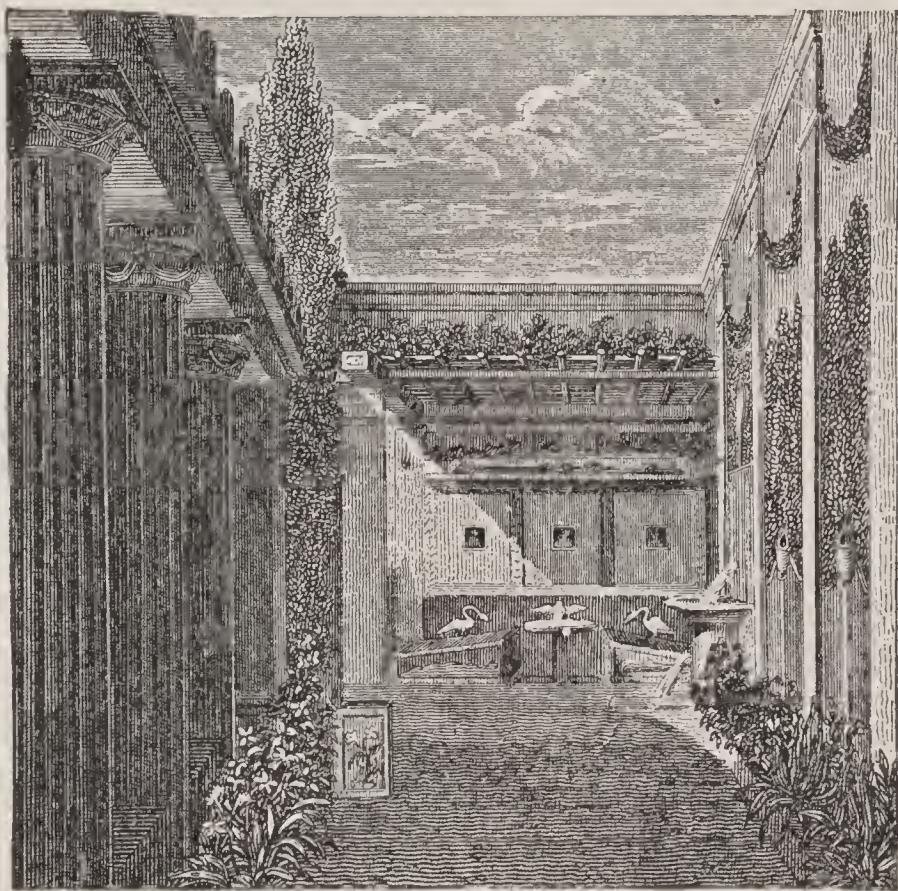
Several of the most noteworthy of the churches of Naples stand upon the sites of ancient temples, erected by the Greeks in the days of their prosperity in Sicily and Southern Italy. The Cathedral is said to stand on the foundations of a Temple of Apollo; and others on the ruins of Temples of Mercury and Diana. In fact, the pillars and marbles of the heathen structures have oftentimes been built into the later churches. The Cathedral itself is supported by more than a hundred columns of granite, which belonged to the edifice over which it was erected. In a subterranean chapel under the choir is deposited the body of St. Janu-

arius, the patron saint of Naples. Two phials, said to contain his blood, are kept in the treasury of the cathedral. Upon occasions of public calamity and certain festivals devoted to him, the phials are brought forth and when, amidst the most solemn ceremonials, they are borne near the head of the saint (for he was beheaded) the body having been laid in the

shrine beneath the high altar, the coagulated substance is said to liquefy, bubble, rise and fall, the miracle lasting several days and being the means of averting plagues and the eruptions of Vesuvius.

THE BURIED CITIES.

Naples is a contraction of Neapolis, the Greek for "new city." The original city is supposed to have been located on a ridge called Posilipo, in which were the residence and tomb of Virgil, the latter being at the entrance to a dark, romantic grotto. This ridge separates the Bay of Naples from the Bay of Pozzuoli, or Baia. Around the shores of the latter beautiful sheet of water were the villas of the wealthiest of the Romans, and in its depths a corn-laden ship, which had barely escaped wreck, cast anchor and at the massive pier, which then stretched into the sea, discharged its grain and human freight. Its most precious human burden, in view of subsequent events, was the rugged, manly, eloquent Paul, who was on his way to preach the gospel at Rome. On the eastern shore of the bay fickle and fierce Mount Vesuvius towers over little towns and villages, which seem drawn to its fertile slopes by some unaccountable fascination. Its ancient crater, at one time partly filled with water, was the fortress of the rebel chief, Spartacus; that was before it had buried Herculaneum and Pompeii, the former in mud, the latter in ashes. After eighteen hundred years of darkness, Pompeii is being brought to light, while a modern village stands over the mountain of mud which covers Herculaneum.



GARDEN AT POMPEII.

The site of Pompeii remained long unknown, for the fearful convulsion which destroyed it raised the sea beach to a considerable height and diverted the stream which formerly skirted its walls far from its ancient course. Finally, however, about the middle of the eighteenth century, operations were begun in earnest by the Neapolitan government, and owing to the fact that in many places sand, ashes and cinders had been

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mixed with the immense volumes of water which poured from the crater and formed a light covering of mud, the theatres, palaces, baths, houses, temples, with their statues and mosaics, were found in a remarkable state of preservation. Few skeletons were found, this circumstance going to show that most of the inhabitants were able to escape the general destruction of the city. One remarkable exception to the comparatively small number of skeletons or casts, which have been excavated from the superb town or suburb, is the discovery made in excavating a Temple of Juno. From the position of the bodies it is evident that the deluded devotees had fled to their goddess for protection, and two hundred of her



MARBLE TABLE FOUND AT POMPEII.

children there offered their last prayer to their divinity. The minutest details of daily life and the most touching acts of heroism are revealed in the progress of these excavations. Taverns and bake-houses are entered, and the fruits and fish of the season are revealed, while loaves of bread which were never baked by artificial heat are taken from ancient ovens. A sentinel at the city gate, young men and women clasping each other's hands, women with their children, all escaping from the streets of the city to the life beyond — some courting death and others fleeing from it — such are faint gleams of the hundred tragedies which are drawn from buried Pompeii.

THE DEAD AND THE LIVING.

Within the Museum of Naples are the majority of all the curiosities and treasures which have been brought from Pompeii and Herculaneum; and in many cases the similarity of the domestic life of those days and the present is most striking—even the shape of the Pompeiian loaves is the same as the Neapolitan. Pompeii, however, was the elegant suburb of Naples, the resort of the wealthy Romans who had villas in the suburbs, and whose palaces and gardens stretched from it for miles around the bay. So that we must not imagine that the streets of Pompeii ever resounded with the noise and bustle of Naples.

The Neapolitans live in the streets, and of all the thoroughfares in

the world for shouting, jamming, screaming, singing, cursing; for idlers intermingled with asses, mules, hand-carts and tradesmen working at their benches—for gesticulating, quibbling and throwing society into endless forms of confusion, the Street di Toledo, which intersects old Naples, stands without a rival in the world. Of late years, however, the mendicant classes have been decreasing and monks are not allowed to beg in public.

VENICE RISING FROM THE SEA.

If Venus rising from the sea was a subject over which ancient poets lavished their choicest colors, "Venice rising from the sea" has been an equally favorite theme with more modern writers. Though threadbare, it is an ever fresh and romantic topic—this rude tribe of Venetis fleeing from the Goths to the marshes and islands of the Adriatic and in two centuries building a large city, and in three a magnificent one, which covered eighty of those islands with arsenals, ship-yards, palaces, churches and great mercantile buildings. At first the people made salt and fished, then they traded in all parts of the world and established their commercial houses and factories in Rome and Constantinople. With the increase of their wealth their political power extended, and the Crusades made Venice the most powerful city in Lombardy, where almost all the riches of the East was concentrated. In the eighth century she became a republic, governed by a doge (duke). She was the acknowledged mistress of the Adriatic Sea, which for six centuries she annually "wedded" by casting a ring into its blue depths. "It is the only capital city of Europe that was not entered by an enemy from the downfall of the Roman Empire to the period of the French revolution." From its origin to that time it bore the name of a republic; when the government was overthrown in 1797, it was the most ancient republic, even in name, which history records. With the discovery of the passage to India by way of the Cape of Good Hope, Portugal snatched from Venice the commerce of the East. The Turks took away Cyprus, Candia and her possessions in the Archipelago and Greece. Thus Venice was clipped so that she no longer soared, but was limited to her Italian possessions and European trade. These, in turn, contracted more and more, so that now, unlike Genoa, she is little else than a beautiful marble-like corpse.

The Grand Canal divides Venice into two unequal parts, its tortuous course being intersected by 146 smaller channels. Over 300 bridges are thrown across these waterways, the most famous being the Rialto, a stone structure which spans the Grand Canal. Marble palaces, mighty church domes and public structures rise from the borders of the canals,

both great and small, but in summer and autumn, when the tides are highest and their green waters so distinctly reflect these architectural charms, Venice is a double vision of wonder and beauty.

The center of attraction is the shrine of her patron saint, the Square of St. Mark. It is said that during the first part of the ninth century a fleet of Venetian merchantmen was driven by a storm into the Egyptian port of Alexandria. In gratitude to Heaven for their deliverance the crews obtained the supposed body of St. Mark and transported it to their city. This apostle thus became the tutelary saint of Venice.

THE CHURCH OF ST. MARK.

Upon the east side of the great square is the Church of St. Mark, built in the form of a Greek cross. Above the doorway are four famous bronze horses, brought from Constantinople, and great domes tower above the cathedral spire and minarets. The most stately of them all is the campanile, or bell tower, which rises over the cathedral "like a huge giant guarding the fairy creation at its foot." The tower is surmounted by the figure of an angel, which is thirty feet in height. St. Mark's cathedral is constructed of brick, incrusting with richly colored marbles; the statues and profuse carvings are exquisite. Buildings for the accommodation of the Patriarch, trustees of the church property, etc., etc., stand in stately array around the square.

Ruskin gives this rich coloring to the interior of St. Mark: "The church is lost in a deep twilight, to which the eye must be accustomed for some moments before the form of the building can be traced; and then there opens before us a vast cave hewn out into the form of a cross and divided into shadowy aisles by many pillars. Round the dome of its roof the light enters only through narrow apertures like large stars; and here and there a ray or two from some far-away casement wanders into the darkness and casts a narrow phosphoric stream upon the waves of marble that heave and fall in a thousand colors along the floor. What else there is of light is from torches, or silver lamps, burning ceaselessly in the recesses of the chapels; the roof sheeted with gold, and the polished walls covered with alabaster, give back at every curve and angle some feeble gleaming to the flames; and the glories round the heads of the sculptured saints flash upon us as we pass them, and sink again into the gloom. Under foot and over head, a continual succession of crowned imagery, one picture passing into another as in a dream; forms beautiful and terrible mixed together; dragons and serpents, and ravening beasts of prey, and graceful birds that in the midst of them drink from running fountains and feed from vases of crystal; the pas-



THE PIGEONS OF ST. MARK—VENICE.

sions and pleasures of human life symbolized together, and the mystery of its redemption."

South of the Piazza is the Piazzetta, or Little Square, containing two great red granite columns, one surmounted by a figure of St. Theodore, who preceded St. Mark, as the city's guardian, and the other covered by the Lion of St. Mark. On one side of the Little Square is the Doge's Palace, which displays the ancient Venetian, the Gothic and the Renaissance styles of architecture, as the original structure was erected in 813, and enlarged, rebuilt and redecorated for seven or eight hundred years.

A GONDOLA TRIP.

From the landing place of the Piazzetta a gondola, in gliding west along the Great Canal, would pass a great number of palaces, formerly the warehouses and business houses of merchant princes. Every conceivable style of architecture is represented. The best hotel in Venice was at one time a grand palace. We glide under the Rialto, that majestic stone arch; and if we stopped to examine it we should find that it is divided above into three streets and that several rows of shops are established thereon.

At the foot of the Rialto is a celebrated church, which occupies the site of the first religious structure erected in Venice, in 421. The "Frari" is famous for its colossal monument of Titian and its rare pictures. But to enumerate all the churches of Venice and the masterpieces of art found in the Fine Art Academy would be foreign to our purpose, for the Venice of to-day is but a ghost of the old Venetian Republic. "The Bridge of Sighs stretches across the canal called the Rio Palazzo and communicates between prisons on the east and the Doge's palace on the west bank. It is a covered gallery, and prisoners, when led to execution, passed from their cells across this gallery to the palace to hear the sentence of death passed upon them, and then were conducted to the scene of death between the red columns."

MILAN.

In opulence and enterprise Milan yields the palm to no city in Italy. Although its position is inland it lies in the way of the important Alpine lines of travel and by its thorough canal system is placed in communication with the principal rivers of Italy. Silk, ribbons, cutlery, porcelain, grain, rice and cheese are the chief articles of its great inland trade, and they blossom out into broad, well-paved, clean streets, elegant dwellings, and substantial business houses; art palaces illustrative of the

Bolognese and Lombard schools; into public and private libraries, celebrated conservatories of music, great hospitals and schools of every description — public, normal and technical. The places of amusement are on as grand a scale as the public buildings, and the Corso, or chief promenade of the city, is simply Parisian in its brilliancy. One of its arcades, with its bright shops and cafés and gay attractions, is the most favorite place of evening resort of this glittering thoroughfare and has been called "Little Paris." Milan, in fact, is a modern city. Roman, Hun and Goth have assisted in obliterating nearly every trace of its ancient power and elegance.

The most ancient of Milan's monuments is the Church of St. Ambrose, Bishop of Milan, founded by him in the fourth century. In this church the German Emperors were crowned Kings of Italy. In the Dominican Church of Santa Maria delle Grazie is Leonardo da Vinci's "Last Supper," one of the greatest of the world's sublime paintings. Milan Cathedral, with its 4,000 statues, forests of pinnacles, and its great dome 355 feet in height, which has taken five hundred years in building and is not yet completed, is the magnet which draws most irresistibly toward the city. The church is in the form of a Latin cross, but pinnacles, statuary, carvings, fretwork, niches and every form of profuse ornamentation are so worked into the general design that it is difficult to see in the magnificent structure anything but a bewildering mass of details. Monuments of princes, prelates and saints rise toward the vaulted roofs within. The Church of San Carlo Borromeo has a dome second only in size to that of the Pantheon, and contains a wonderful marble group of the Saviour and Virgin. Among the public institutions of Milan the Lazaretto, the plague hospital outside the walls, is the most imposing. The buildings comprise four ranges, each nearly 1,200 feet long, and cover an area of thirty acres. Milan is the book center of Italy, and its newspapers and periodicals further mark it as a city which has a future before it as well as a past behind it. Its libraries are renowned over Europe, and one of them at least, the Ambrosian library, is famous throughout the world of scholars for its remarkable collections of manuscripts. Among others may be mentioned fragments of Cicero's orations and letters of Marcus Aurelius; a manuscript of Virgil, with marginal notes by Petrarch, who refers to his first meeting with Laura. There are studies by Raphael and Leonardo da Vinci. Connected with the library is a printing press, and its rich treasures are constantly being sifted, classified and digested by classical professors and editors.



THE SPANIARDS.

THE BASQUES.



HERE are many speculations afloat regarding the Basques, who principally inhabit the three provinces which form a triangle in Northwestern Spain, its base being the Bay of Biscay on the north. At least several groups of scholars have settled upon a common theory that the gypsies originally came from Northern India, but although the Basques have never been really dislodged from their mountain homes and have seen the barbarians of Europe moulded into such peoples as the Germans, English and French, and have withstood tides of conquest which have swept over their country from the three continents, the knotty point as to their origin is so far from being settled that scarcely half a dozen philologists and historians have reached the same conclusion. The provinces which they now occupy in Spain constitute the ancient Cantabria, which native historians claim had as its pioneers Tubal, the son of Japhet, and his family. From this point spread the aboriginal population of Europe. They furthermore claim that they speak the very language which Noah received from Adam. Certain it is that their language is peculiarly their own. They call themselves "Euscaldunac," their country "Euscaleria" and their language "Euscara."

The Basques have been named as remnants of the people of the Lost Atlantis, as Tartars, Huns, Finns, Phœnicians, Berbers, Latins, and Iberians, who occupied the peninsula of France and Spain when the Celts invaded the country 1600 B. C. From the fusion of Iberians (whoever they were) with the Celts arose the Celtiberians, who often were the enemies and sometimes the friends of ancient Rome. With them the mountaineers, or Basques, found it convenient to league themselves. Augustus Cæsar directed his troops against the Cantabrians. One of his armies was nearly starved, and a second narrowly escaped an ambushade among the mountains. He was harassed on all sides by the hardy aborigines, and at one time retired in disgust. But Rome

was stubborn as well as great. The towns of the Basques were burned and they retreated to the mountains to watch the conflagrations and wait for the Romans to attack them there. They fought like wild cats in the mountains, those who were captured submitting with grim determination to the most fearful tortures. The Romans built their forts among the mountains and the Basques attacked from them their natural fortifications. No Roman force could sally forth without being surprised by their unconquerable enemies. New confederations of the native warriors were formed. A whole Roman army was destroyed. The confederation was crushed for the time being, and thousands of prisoners carried in chains to Rome. Many of them escaped, returned to the Pyrenees and formed a new league. This was dispersed by Agrippa. At length the Celtiberians became subjects of Rome, leaving the Cantabrians still intrenched in the Western Pyrenees. They assisted the Romans against the Gallic tribes and were defeated by the Goths on the plains of Navarre. But neither Goth, Vandal nor Moor dare pursue them to the mountains as did the Roman. They cut the Saracens to pieces and when Charlemagne's victorious army retired from the Ebro, his rear guard was attacked in a rocky valley and many of his bravest noblemen killed by the Basques. This brought upon them a series of conflicts, but the great King of the Franks could not crush them.

The Basque provinces became allies of Castile and Aragon, and were incorporated into the kingdom, but they formed a confederation of small republics and with Navarre insisted for eight centuries upon retaining their *fueros*, or charters, from the imperial government, by which they were guaranteed home rule and exempted from duties on imported merchandise and all royal monopolies. They were not subject to conscription for the royal army and no royal troops entered their land without the permission of the home authorities. Even during the reigns of Charles V. and Philip II. these provinces, in spite of imperial encroachments upon popular government in other provinces, stood forth as a brave democracy within a kingdom. Until they organized the Don Carlos rebellion against the reigning house, the Basques continued to enjoy their bill of rights, but this act resulted, by the war which closed in 1876, in its final abolition.

When these distinguished sons of the Pyrenees (for each Basque is a noble) are not proudly and unflinchingly defending their homes and their rights, a variety of occupations are open to them. They are said to be the first of the Europeans who went fishing for whales, and even now their fisheries upon the coast employ many people. It was from this coast that

the fishermen and explorers went forth (so claim their descendants) to discover Newfoundland. The assumption of the Venetian Cabots, father and son, whom history has credited with the discovery, is boldly scouted by the proud Cantabrians.

Metals and marbles of various kinds vein their hills, and they are miners. A simple spade or fork is about the only agricultural implement with which they cultivate their small farms of four or five acres. Wheat, barley and maize are harvested. Although the soil of the valleys even is not very rich, the Basque peasant is industrious and his lands will compare favorably with those in other portions of the kingdom. His hills are covered with oak, beech and chestnut, generally to the very summit. The climate is mild and salubrious, and the country is picturesque.

Besides being unlike any of the dialects of Southern Europe, the Basque language is so difficult to learn that there is a popular legend to the effect that Satan spent seven years in studying it and thoroughly mastered but three words. One might believe the story and admire his ability after being confronted with such native monstrosities as these: *Izarysaroyarenlurrearenbarena*, or "the center of the mountain road," and *Azpilcueta garaycosaroyaren bere colarrea*, or "the lower ground of the high hill of Azpilcueta." The Basques are of a poetic turn. Their bards attend the huskings and salute the washerwomen on the banks of the streams and the peasants at their plows, improvising pastorals and telling stories and legends. Their theatres are built out from the mountains, and native tragedies and comedies are acted, which are pronounced remarkably vigorous and fresh. The poets also are honored with festivals, in which they are escorted by a procession of horsemen in rich uniforms and great bear-skin caps, by musicians and dancers, to a platform or theatre, where they are happy to show their powers. Their amusements, such as their pastoral dramas, are of a national character, the subjects being taken from the Bible, from Grecian mythology and even from Ottoman sources. Their dances, also, are institutions of the country, such as the Olympian games in Greece. Formerly the priests took part in the excitements of the dance and the women were excluded; now their positions are reversed.

Such gatherings as these draw the Basques from plain, valley and mountain—the women with their superb masses of brown hair, their small hands and feet, and the men with their massive features, firm mouths, black eyes and dignified bearing. The peasant appears in his gala dress—a blue cap, dark velvet breeches, a red scarf around his loins and a gorgeous vest, while his pear tree-stick, pointed with iron, is slung by a cord to his wrist.

The most favorite manly sport is hunting the wild pigeon. "High up in the tallest trees of the forest, huts of branches are constructed. These huts, around which are arranged decoys, which are made to flutter whenever a flock of pigeons is signaled, accommodate from four to six huntsmen, each one stationed in front of a loop-hole made so as to afford an enfilading shot, which will kill a number of birds at once. At the sound of the chief's whistle, there is a simultaneous fire and great is the carnage. In some quarters great nets are stretched among the trees, and the birds, scared by the rattles and by the decoy hawks of wood and feathers which are thrown at them, quicken their flight and rush helplessly into the snares."

IGNATIUS LOYOLA.

It is in the land of the Basques that Ignatius Loyola, the ardent, brave and worldly soldier, first saw this strange world so filled with transforming influences; for the young soldier, fighting against the French, was wounded in both legs and was borne to his ancestral castle near the modern town of Azpeitia. Having exhausted his large supply of romances, the incapacitated soldier, in sheer desperation, fell back upon the "Lives of the Saints." But his active soul was fired, and from that time on, by a thorough course of study, by a pilgrimage to Jerusalem, traveling generally on foot as a mendicant monk, by every possible course of thought, self-denial and industry he prepared himself to become the founder of that military order of Jesuits whose motto, P. A. C., indicates the complete submersion of the individual into the body; for P. A. C. (*Perinde ac Cadaver*) is "just like a corpse" and every Jesuit is sworn to obey the orders of his superior, as though he were clay in the potter's hands.

The scene of Loyola's conversion is now a vast monastery, whose great dome is brought out with severe distinctness against a rocky mount, a short distance beyond. The unfinished wings of the mass of buildings give the imaginative, from a distance, the impression of a huge, imperfect eagle. Entering the vestibule from the peristyle, which has a semi-circular front of black marble, plaster statues of Loyola, Xavier and other prominent Jesuits are observed. Passing into the church beneath figures of the Virgin and cherubs, one finds himself in a square, cold marble hall. "From the vestibule a door on one side opens into an arched passage, one side of which is formed by the house of Loyola, built of rough brick, and bearing over the door the inscription in gold letters on a black marble slab: 'Family house of Loyola. Here St. Ignacio was born in 1491. Here, having been visited by St. Peter and by the most Holy Virgin,

he gave himself to God in 1521." The apartment in which they are said to have appeared to Loyola forms an inner chapel of the church and is a shrine to which thousands of the devout repair. Besides the inscription which has been noticed, the escutcheon of the Loyola family appears upon another marble slab, it being two wolves disputing over a cauldron suspended by a chain. The unfinished portion of the left wing of the monastery consists of a simple wall, which is built in front of the castle or house of the Saint.

SPANISH GYPSIES.

From the Pyrenees to Granada the Spanish gypsy is on his travels, camping by Phœnician, Carthaginian, Iberian, Roman, Gothic and Moorish fortresses; penetrating to Madrid with smugglers and horse-thieves, but not of them; wandering from Madrid to pick up the great mules of Western Spain and selling and trading them over again, curing men and horses of various distempers; dancing, singing in Seville; camping in the rocky caves within a stone's throw of historic Granada; tinkering, pilfering, fortune-telling—the Spanish gypsy is the gypsy of the world, the professional tramp who is not a vagrant, for he always has some ostensible means of support.

Seville, the birthplace of Murillo, the greatest of Spanish painters, whose masterpieces adorn the walls of its grand churches, is also the headquarters of the gypsy musicians and dancers. Here will be found many settled people of their race, as in other towns of Spain. But the gypsy dancing girl is the interesting member of their community—she who exhibits to the eyes of Spain the motions of the Hindu maidens and the Egyptian guitar, and glides about to the strains of old Grecian and Phœnician melodies. Little children are brought up to the same



A GYPSY CHIEF.

perfection by ambitious elders, sometimes venerable grandmothers, who encourage their tiny bare feet with the guitar or castanets.

It is not always for show and gain that the gypsies exhibit their accomplishments. Their marriage festivals are particularly boisterous and devoted to merry-making — music, song and dance. They have, also, their rude poets, whose themes are not always such as would commend themselves to classical tastes. Cattle-stealings, prison adventures and other incidents of wandering gypsy life, with tender bits of love ditties and pastoral scenes, quaint scraps and catches, are various themes and elements of their verse-making.

On account of the disorganized condition of society in Spain, much of the time, her gypsies, when they permanently take to travel, are among the most reckless and unprincipled of their race. They frequently encamp near remote villages, and when they have consumed and stolen everything they can, pass on to the next. Frequently they are driven away by the authorities. Then the women and children mount the lean asses of the band, ragged and long-haired men goading and beating the poor animals to increase their speed, the rear of the uncouth cavalcade being guarded by a small party on strong horses, armed with guns and sabres, and now and then defiantly blowing a hoarse blast upon their horns.

CADIZ.

From the Basque provinces to Cadiz, on the Southwestern Spanish coast, is from ancient land to ancient city; but as Cadiz is the great starting point of foreign colonization and foreign conquest, and as here was taken the next chronological step in the settlement of Spain, it is well to rest awhile at the little city by the ocean, standing there square, trim and clean. It is surrounded by a wall, its houses are built of white stone, and from the water sides, for it is upon a long narrow isthmus of an island, nothing can be more fresh in the shape of a city. Cadiz has strong sea and land fortifications, and its fine harbor has been the scene of conflicts between the Spaniards, English and French, between the Spaniards, Moors, Goths, Romans, Carthaginians and Phœnicians. The Phœnicians founded it over three centuries before the founding of Rome and the ruins of one of their temples is there. From Phœnician to Carthaginian, from Carthaginian to Roman, from Roman to Vandal, from Vandal to Goth, from Goth to Moor, before they all were merged into the Spaniard, is the usual order of ownership for the sea-ports of Spain and for most of the country, varied somewhat by the position of the district.

CARTHAGE IN SPAIN.

Across Southern Spain, on the Mediterranean is another fortified town, built on a plain surrounded by hills, the city stretching down to the sea. The entrance to its spacious harbor is narrow and is commanded by the fortifications on an island to the south. Its old streets, its old cathedral and its ruined castle on the hill are Moorish in the extreme, but the Moors only restored that city to something of its former magnificence, which was the stronghold of the Carthaginians on the northern coast of the Mediterranean, and which was stormed and captured by the Romans 210 B. C. Thirty years previous it had been named New Carthage, and was designed as the Carthaginians' base of operations in Europe against the Romans. Before that time Phœnicians had planted a fortress and a lighthouse upon a rock overhanging the city, in whose sides these bold colonists had found numerous caves in which lived the savage aborigines. Under Rome it was a city of wealth and importance, 40,000 men being employed in the neighboring mines of Tharsis, which formed the attraction of the Phœnicians. The Goths sacked the city, and even under Spanish rule it was the largest naval arsenal in Europe. But now the place is dilapidated, its dockyards and arsenal are deserted, and only a few walls remain of the Carthaginian fortress held by the family of Hannibal, or of the lighthouse which guided the ships to the Tarshish of Scripture, lying at the mouth of the Guadalquivir River.

“Local tradition declares that a superb piece of tapestry in the old dismantled cathedral was brought back from the Indies by Christopher Columbus on his first voyage, and was suspended there by him as a grateful recognition of God's mercy, in the presence of Ferdinand and Isabella. This is not quite exact. The truth seems to be that the tapestry was paid for by the gold which Columbus brought back with him, and that it represents the birds and beasts, the fruits and flowers of the New World, as far as he could describe them. That it was suspended by Columbus seems certain, attested as it is by the familiar escutcheon and legend which are placed over it. It will scarcely be credited that the cathedral is rapidly falling into ruins, and that the tapestry is rotting from the walls.”

SPANISH MOROCCO.

The territory lying between these ancient towns and between the Guadalquivir River and the Mediterranean Sea is what may be called the Morocco of Spain. In Granada (which was the last of the Moslem

kingdoms to fall) and Castile are, in fact, to be found about 60,000 people who have kept their Moorish blood singularly pure, being known as Modejars. Despite the Inquisition, the banishments and burnings, the Moors not only remain, but they have impressed many of their customs upon the country.

“In Toledo, in Cordova, in Granada, or in the older parts of Seville, it would be easy to believe oneself in a Moorish or Egyptian town. The narrow streets are inclosed by high walls, almost windowless, and perforated by only a single low door. Everything looks gloomy and sombre. But peep through the iron grating which protects the doorway, and you will see a *patio* bright with flowers and fountains and greenery. The windows of the chambers open into this quadrangle, and the inmates can enjoy light and air, bright sunshine and cool shade, without leaving the seclusion of their houses or being exposed to the gaze of any not belonging to the family. This style of architecture has been handed down directly from the Moors.

MADRID.

There is nothing now to prevent our passing through the triumphal gate of the Puerta de Alcala, seventy-two feet in height, into the city of which the Spaniard says “See Madrid and live,” but whose three months of winter and nine months of blasting heat have prompted foreigners to hold out no inducement but speedy death to a resident. Four streets traverse Madrid from northeast to southwest, and one of them, Alcala, is pronounced the handsomest in Spain and one of the widest and finest in the world. The principal commercial thoroughfares radiate from one street, and they are more European than Spanish. But in the southwest district, particularly in the streets south of the Plaza Mayor, the wide and regular thoroughfares of modern Madrid give place to the crooked, dirty lanes of the ancient city. Open shops or bazaars, like those of Morocco, Egypt, or Turkey, line them and they are crowded with beggars, smugglers and gypsies. Within the square were many fine buildings which were repeatedly destroyed by the flames of the *autos da fé*, although the victims were led to the stake outside the gate. But the danger in which the surrounding buildings stood could not have been small, for the water supply of the city was formerly almost confined to drinking purposes, and the portentous flames were continually ascending to heaven. In opening new streets from the Plaza Mayor, especially one in 1869, terrible evidences of the magnitude of these human bonfires were discovered. A number of strata of charcoal and cinders were upturned, mingled with bones and entire portions of the human



A SPANISH COBBLER'S SHOP.

body, and, for a time, while the excitement of the large foreign element of Madrid ran high over the disclosure, the beggars and gypsies and street arabs of the district south of the square reaped a welcome harvest of small coins by delving in the refuse and selling the relics of martyrdom to curiosity seekers. There are other smaller squares in which criminals and heretics were executed and in the center of one of the most diminutive is a cross which marks the spot where the last heretic was burned in Madrid.

The center of the modern capital is the Puerta del Sol, as we have intimated. Not only do the principal business streets run from this



SPANISH WATER CARRIER.

square, but magnificent hotels and cafés, cosy club and reading rooms, are centered around it, so that it is the natural point toward which resort the French, English and German business men and the Spanish pleasure seekers. Newsboys, water-carriers, honey-sellers, musicians with their bagpipes and guitars, and at night the private watchmen who lustily cry out the time and the state of the weather, make this vicinity a second Naples for din and good-natured bustle. Of the great palaces of Madrid the residence of the royal family is the most imposing. It is 470 feet square, 100 feet high, built of granite and white marble, incloses

a great square, is between beautiful gardens and a magnificent plaza decorated with statues of kings and queens, and contains extensive libraries, and a royal armory wherein are the armors of Cortes, Columbus and Don John of Austria, with the crowns of Gothic kings brought from Toledo.

The whole of this magnificent pile was occupied during the reign of the Bourbons.

Madrid contains nearly a hundred public squares, large and small, and a vast number of churches, but having no cathedral, strictly speaking, it ranks in Spain merely as a town within the bishopric of Toledo. Under the Moors it was a mere fortified outpost of Toledo, and the Royal Palace stands upon the site of the ancient Alcazar, or fortress. When it was stormed and captured by Alfonso of Castile, the castle and town were called Majerit. As we have stated he made Toledo his capital and Madrid did not come into real prominence until Philip II. declared it to be "the only court," the royal residence having been shifting around from place to place ever since Ferdinand's time.

THE PORTUGUESE.

The basis of the Portuguese is the Lusitani, an ancient tribe of Celtiberians, whose country Emperor Augustus erected into one of the three provinces of the peninsula. It did not include the northern provinces of the present country, but extended east into the modern territory of Spain. The chief city of the tribe was Olisipo, the present Lisbon. The Goths from the north and the Moors from the south overwhelmed this Roman province as they did the other two, but the most important battle-grounds after the coming of the Saracens were located beyond the country of the Lusitani. The Portuguese, as a race, rest more upon their language than their personal appearance. In the south they are dark, tall and lithe, almost Arabs in their general features, while in the north they greatly resemble the natives of extreme North-western Spain, who have a greater proportion of primitive blood than those of the south. The Portuguese tongue, on the other hand, has found eulogists among all nationalities, having been variously described as a language of flowers, the eldest daughter of the Latin, and the soft and voluptuous dialect. What few harsh and guttural sounds are heard, it inherits from the Arabic which, while the Moors were in power, was spoken throughout the county. The Portuguese language is a most admirable aid to the courteous and insinuating manners of the higher classes of the country. These, in fact, are more pleasing in their address than those in the same plane of Spanish society, while the lower

classes are more ignorant and degraded. But whatever else may be said of him, the Portuguese is brave, patriotic, hospitable and cheerful, and hates the Spaniard, and especially the Castilian, for his attempt to subjugate him completely; and yet, speaking in general terms, the Portuguese is but a Spaniard with a softer tongue and a harder body.

The Portugese, either as an agricultural or a commercial race, show little of that spirit of revival from their present lethargy which is seen in so many parts of Spain. When the French threatened to swallow them during the Peninsular War they transferred their energies to Brazil.

Portugal has retained an unstable grasp upon a few of her ancient insular and colonial possessions in Africa and Asia, as we have noticed in gliding along the coasts of the Dark Continent and among the islands of the Indian Archipelago.





THE FRENCH.



WITHIN the veins of the French run streams of blood from Gallic (or Celtic), Frankish (Teutonic) and Roman sources. The aboriginal inhabitants were the Gauls who were conquered by the Romans, and the Gallo-Romans were, in turn, subdued by the Franks, a confederation of the German tribes whose country was in the vicinity of the Lower Rhine. It was not until the eighth century that the Frankish monarchs were able to bring beneath their sceptre the Britons, the Burgundians and the Visigoths of Spain, and thus united all of modern France in one empire. Their rule was afterwards extended so as to include not only France, but Northeast Spain, a large part of Italy, and Germany to the Elbe. In fact, as is well known, the ambition of Charlemagne was to re-establish the Roman Empire, with France instead of Italy as the center of power. His successors were unable, however, to keep the empire intact, and from it were formed France, Germany and Italy. Thus the Germans and the Italians retained their national characteristics, and a new people and a new language were permanently formed, a union of Gallic, Teutonic and Italian elements.

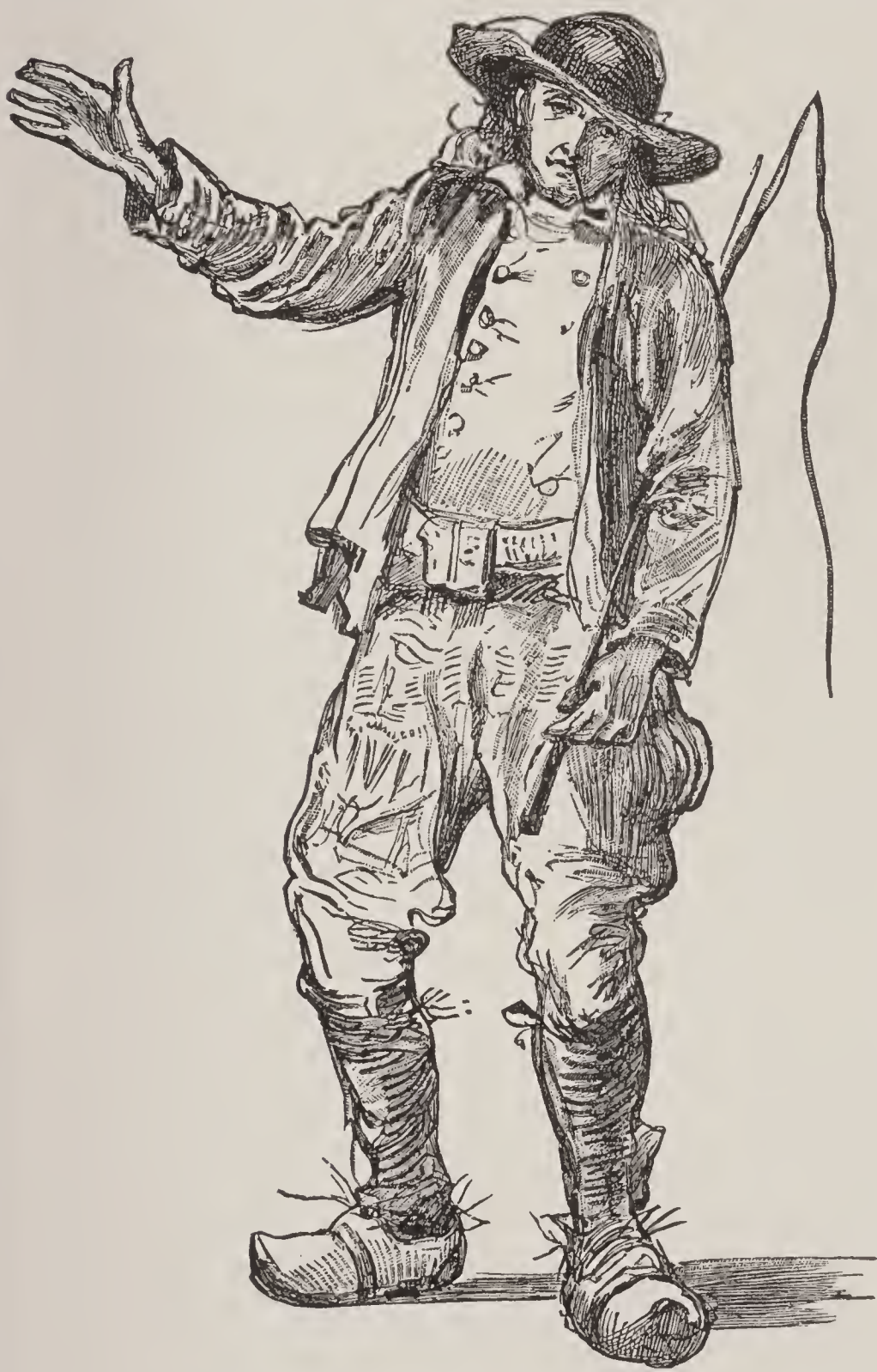
FRENCH MARRIAGES.

It matters not in France if a man is old enough to be a grandfather, should he desire to marry he must either obtain parental consent, prove the opposition is irrational or that he is an orphan. The object of this outside supervision is to prevent hasty marriages; to put a balance-wheel upon love's reeling brain. These marital regulations are really based upon the laws of the nation, and the process by which couples who think they are old enough and of sound enough judgment to know their own minds, call upon parents or guardians to show cause why the marriage should not proceed is legally known as "a respectful summons to consent." With all these legal and private precautions in the matter of marriages, the matrimonial alliances of the French are not productive of greater happiness or worldly comfort than those of other countries, where

more is left to the heart and the instincts of men and women than to personal worth. And it is undoubtedly the many formalities required in the various stages of introduction, acquaintanceship, courtship and betrothal which has so decreased the number of marriages of late years. The birth-rate of France is also not only the lowest in Europe but in the world.

THE BRETONS OF FRANCE.

The extreme northwestern departments of France form a bold peninsula, which extends into the Atlantic Ocean. A foggy, windy country,



A FARMER OF BRITTANY.

covered with stretches of moorland, cut up by well-watered and fertile valleys, with masses of granite rising from the northern and southern districts and stretching into the sea—this, in brief, is Brittany. Peasants and fishermen, dressing and living as did their forefathers three centuries ago, many of the people still speaking the ancient Cimbric, or Welch, language, as they did when their brethren left them, in pre-historic times, and emigrated across the English channel—these are the Bretons of Brittany. So slow are they to change that some of them even hold to the superstitions of the Druids, those savage and mysterious priests who, when the Romans landed upon the coasts of Great

Britain, had obtained so tyrannical a sway over the Bretons and the Welch, and who were offering up human sacrifices in their sacred and gloomy groves. Remains of the Druidical monuments, altars, and sepulchres, are still found in Brittany, which was once subject to the same

dominion. They are chiefly located in Southern Brittany, and are intermixed with Roman antiquities, mementoes of Cæsar's conquest preparatory to his invasion of Great Brittany, or Britain.

The most remarkable of these remains is at Carnac, near Vannes, and consists of three groups of upward blocks, each separated from the next by the distance of about half a mile, yet with isolated blocks between showing that the series was once continuous. "In fact, the destructiveness that has for centuries been at work on these monuments makes it difficult to reconstruct the series, even in imagination. The inhabitants of the district have regarded them as a standing quarry of building materials, available without the trouble of excavation, and villages, churches, farmhouses, all around, are massively constructed of the Celtic spoils. At length, however, the spoliation has ceased, the remains are classed among 'historical monuments' and are henceforth comparatively safe. What they meant, what they were, no man can tell. The tradition is hardly surprising that represents them as an army of heathen warriors, stiffened into stone at the adjuration of the patron saint of the sea. Some have seen in them the long drawn aisles of Druidical worship; but most modern investigators think that they were ranges of sepulchral monuments; and the disinterred relics from beneath seem to confirm the supposition." In this same department of Morbihan may be seen remains of Roman villas and bath-houses, great broken pillars, and in an island near the coast, is a wonderful cave containing a stone gallery of fifty feet in length, whose roof and sides are covered with engravings and inscriptions which antiquarians have, so far, been unable to decipher. Cromlechs and avenues of upright stones, likewise mysteriously sculptured and attributed to Phœnicians, Egyptians, Carthaginians and Celts are found on the sea coast; and at Vannes, the principal town of the department, is a museum of antiquities which, although of great variety, throw no light upon the mysteries.



A BEGGAR OF BRITTANY.

OUT INTO THE FIGHTING WORLD.

Brittany seems to be the hermitage of France. Except that past ages are there petrified it furnishes few connecting strands with the

present. It has little historic ground. The land generally is so destitute of everything but rugged strength—which does not invite invasion, generally—that it has not been stained with any great battles, and the conflicts upon its soil are almost confined to those with Norman dukes, who had been given Brittany by the kings of France, and took a pride in actually possessing it. But down the coast to Nantes and La Rochelle, and along the banks of the stately Loire we commence to glide into territory fertilized with the blood of Catholics and Huguenots. The home of the Edict which so raised the hopes of the Protestants and the center of that disastrous emigration of skilled labor from France after its revocation, is an elegant city beautifully situated on the Loire, some of its modern districts being Parisian in their finish and brilliancy. For nearly a century the royal assurance that Protestants might worship and spread their faith, except in Paris, was a shining light to their souls; although they could not print religious books in cities where their tenets were not held and were obliged to observe the festivals of the state religion and furnish their share toward its support. Nantes was the Vatican of their faith, but La Rochelle was its Castle of San Angelo.

Rochelle was truly the Little Rock of the Protestant cause, but under the blows of Richelieu's genius and the royal troops it was split in twain, and the French Reformation was temporarily crushed. Its old fortifications were destroyed and the present ones subsequently erected. The principal streets and squares of Rochelle are adjacent to its great harbor. Of the scores of boats which are annually launched from its ship yards the majority of them are built for the Newfoundland fishing trade.

Continuing the route by the Loire, one finds on either hand restful hills of verdure, ruined castles, vineyards and villages. This is the route by rail to Tours, near which Asiatic civilization was effectually expelled from Western Europe. Tours happens also to be on the direct southern route from Paris toward Bordeaux and Spain, so that when the Saracens were defeated the capital escaped an invasion of the warlike Mohammedans. Upon the plain of Tours is said to have fought the soul of brave St. Martin, within the texture of his holy cape, which, in its shrine, was borne to the battle-field. Four centuries previous, having converted the idolaters of Gaul, he now drove back the hosts of southern infidels from the soil of France. At Tours the warrior bishop had founded a Christian cathedral, which the Saracens left to be pilaged by the Huguenots and to be totally destroyed, with the exception of two towers which now stand—the towers of St. Martin and of Charlemagne. “The former of these stood at the western entrance of the

church, the latter at the end of the northern transept; and their distance apart shows what must have been the size of that building to which, for centuries, the people of France resorted as to a Delphic shrine."

Other triumphs than those recorded on the field of battle are found in a small square village, of small square houses, surrounding a small square or park which is fronted by a small, neat church, and all hemmed about by shade and fruit trees and cultivated land. This is the colony, or reformatory of Mettray, about five miles from Tours on the opposite bank of the Loire, and founded by a Parisian lawyer and a viscount, for the purpose of training, educating, reforming and "keeping reformed" indigents and delinquents of irresponsible age, who were formerly committed by the courts to the prisons of the state. Sevenpence a day is paid by the government for the support of the children whom it sentences to the strict but fatherly care of these philanthropists, the additional expenditures found necessary being met by the members of the "Paternal Society of Mettray." We do not mention the names of these faithful friends to each other and to the youth of the world; for if one has not heard of Mettray and its founders he will assuredly become familiar with them when told that this movement is "the true parent of all institutions intended to reform and restore to society, and not merely to punish, juvenile delinquents."

Between Tours and Orleans is the town of Blois, whose streets are flushed with water from public fountains which are supplied by a splendid Roman aqueduct. But that is not enough to waste words upon, in this land of Roman aqueducts. There is a palatial castle, however, standing upon a hill and looking down in royal magnificence upon the little houses and crooked streets of the town. Within its walls was born Louis XII., and here Henry of Navarre was married. Four kings held their courts at the Castle of Blois, which witnessed, also, the murder of the duke of Guise, who held the reins of government with Catherine de Medici, mother of the young Charles. It was the scene of that same Catherine's death.

As the dense and mighty oak forest of Orleans comes into view and the magnificent plain sloping toward the Loire, upon whose verge it stands, and then its walls and dry ditches, now softened by pleasant, shaded boulevards, the Maid appears in imagination, her slight form clad in armor leading the royal troops on to victory, inspired as they were by some mysterious electric current which went out from her young soul. Orleans has its commercial advantages and fine Gothic churches, but to the world Joan of Arc is all there is of it. The town contains three statues erected to her memory, one of them being of the equestrian order.

THE PEOPLE OF THE PYRENEES.

Having thus taken a quick journey through the western districts of France we have a little to say about the people of the Pyrenees, the shepherds and mountaineers and those residing in some of the neighboring villages. More particularly those aborigines, the Basques, merit attention. The general gate to the Pyrenees district, especially to the Basque country of both France and Spain, is the city of Bayonne, in the extreme southwest of the former country.

In Bayonne French, Spanish and Basque mingle their distinctive tongues — the latter being as much distinguished by his harsh accents as by his national costume, his colored sash and his drooping cap. The city has, furthermore, a Jews' quarter (Saint Éspirit) whose first citizens were the exiles from Spain, sent away by Ferdinand and Isabella, soon after the discovery of America. In the year of American independence they became citizens of France.

Bayonne is strongly fortified, and, though besieged many times, it has never been captured; hence its people fondly speak of it as the "virgin city." It was here, eighteen miles from the Spanish border, that Napoleon made the arrangement with Ferdinand VII. by which the crown of Spain was placed upon the head of his brother Joseph. And at the corner of the city wall stands a little stone structure, surmounted with a cupola, under which plays the fountain of St. Leon. The water first sprang from the ground under the stimulus of the precious drops of blood which fell upon it from the head of the decapitated saint, which he bore in his own hands to that spot. Bayonne has now one of the finest arsenals in France; as is fitting, some may say, for the city which gave the name to the bayonet. But like many popular tales this one has wagged for long years, only to be at last arrested if not stayed completely. "The French cross-bowmen were anciently called *boionniers* and *bayna* is Spanish for the sheath of a small sword. The sheath may have given name to its contents; a supposition which seems to be confirmed by several facts. The earliest bayonet sheaths were very elaborately ornamented, and the rules relating to military costume have a great deal to say about the position of the sheath."

A short ride by rail from Bayonne is Biarritz, on the shores of the Bay of Biscay. In the month of August, before most of the tourists have arrived, the Basques of Basse Pyrenees assemble in its streets, crowned with flowers and ribbons, bearing with them the violin, tambourine, flageolet and drum, and busily preparing to perform their national dance, the "mouchico." This ended, they march to the shore of

the bay, and men and women, joining hands, rush out to meet the mighty surf, with songs and wild native cries.

From Biarritz a few miles is a little village which is near the boundary of the two countries and at the angle of the eastern point of the bay. It was once quite a commercial port, but the waves of the Atlantic raged across Biscay for a week and destroyed its harbor and its prospects. Within sight are wooded and vine-clad slopes, the advance guards of the dignified Pyrenees. The red and white houses of the Basque peasants dash the quiet color here and there with cheerful contrasts, and from hill and valley they swarm to the small Catholic church in the little village. The church is devoid of ornament, but once within, the worshipers arrange themselves in so quaint, not to say primitive, a fashion that no decorations are required by which to rivet the stranger's attention. The two ranges of galleries which run around three sides of the room are furnished with comfortable seats, all occupied by men. The women sit upon the floor of the nave, being accommodated with simple cushions of black cloth embroidered with crosses.

In a way, this church is historical, for in it occurred the marriage of Louis XIV. and the *Infanta*, Maria Theresa, daughter of Philip IV. of Spain. The door by which the royal couple entered is now walled up. This marriage was in fulfillment of treaty between the two monarchs, concluded the previous year, the conference taking place on a little island in Bidassoa river, which marks the boundary line between France and Spain. This bank of mud has been the scene of several royal conferences and treaties.

A panoramic view of the French and the Spanish sides of the Pyrenees would make one imagine that the scenes were laid in lands which were thousands of miles apart. The northern slopes of the mountains are divided into charming valleys. Beautiful lakes and fine pasture lands lie below, while orchards and forests stretch far up the slopes. The Spanish side presents a series of abrupt, rugged terraces with scanty vegetation.

The valleys of the Pyrenees cross them almost invariably, forming numerous passes, which are historically famous and from whose great heights the remarkable contrast which has been noticed above can be enjoyed in reality. The inhabitants of the mountains are, as might be expected, rugged, cheerful and independent. In many pleasant vales nestle pretty villages. The only disagreeable feature of the whole landscape, in fact, are the large and fierce shepherd dogs, who consider every object not entirely familiar a deadly enemy to their herds and flocks. The cattle and sheep often have no other guardians than these faithful

brutes except children, who will often be met far from any habitation, knitting contentedly, or engaged on some lace work. Near the summits of these lofty passes, sometimes all but buried in the shade of the upper valleys, are famous mineral springs to which the fair-faced ladies of France and gouty noblemen resort by the hundreds. The traveler thus meets modern styles as an offset to the brightly-clad peasants, the rough goat-herds and the Spanish muleteers.

THE VINEYARD OF THE EARTH.

Leaving behind us the country of the Basques, descendants of the most ancient race of France, we strike across country from Toulouse, and traversing a dreary waste of sand, fir trees and thistles, we suddenly approach one of the most prolific vine-bearing districts of the world. Its border lies upon the western banks of the river Gironde, and in naming Bordeaux as its center the story is partly told. From near the city to the sea stretches a long, narrow plain, thickly covered with vineyards. This strip, which is as famous as any in "the Vineyard of the Earth," supplies a strong, red wine which is the favorite article for export, sea voyages even seeming to improve its flavor. Many people imagine that when they drink "claret" it comes direct from this strip of country known as Medoc, but the truth is that the French do not recognize any such variety, and the claret, or clarified wine, is a mixture of several kinds "the strong-bodied varieties of Spain and Southern and Southeastern France being mingled (at Bordeaux) with the ordinary growths of Gironde to suit the English and American palate." Many of the wines receive their names both from the commune in which they are produced and the particular estate from whose great vineyards they come.

The warm slopes of the Pyrenees, in the extreme southern part of France are covered with vineyards from which are obtained such famous wines as the Muscat. North of this section is the historic region from which we have lately traveled, forming a portion of an ancient province with Toulouse as its capital. The wines drained from the luscious grapes which grow from the 650,000 acres of vineyards are rich, but not as delicate as those of the Gironde. One single department of this section is said to yield more wine than the entire kingdom of Portugal.

The Valley of the Rhone also appears as a rich section of the earth's vineyard. In the old province of Dauphiny, now Drome, is a lofty hill which rises from the river's edge like a great dome. Bacchus, could he have viewed its terraced sides, upon which the bright, warm sun is ever

playing, would never have left its great vineyards, which seem to lie over it in a lazy, not to say mellow attitude of enjoyment. The wines are called the Hermitage, from the fact that the richly-laden hill was formerly surmounted by a structure which served as the retreat of a Castilian courtier.

Throughout the length of the sunny valleys of the Rhone and Saone, clear into the districts of old Burgundy, the hillsides are simply matted with vineyards. The true Burgundy wines are raised in the department of Cote d' Or, which is situated in the upper valley of the Saone, where it turns toward the German boundary. Through this department runs a range of hills, on whose southeastern slopes and spreading far over the plain below are the vineyards and rich estates which produce the wines of Burgundy. There are few more cheerful sights in the world than these hills of sunny France when their thousands of tons of grapes are ripe for the harvest. The sun floods them with so golden a light that the department itself has perpetuated the glorious sight in its very name—the “golden side.” The methods of the manufacture of Burgundy wines are, however, rude and often filthy, and it is rightly said that the “golden side” produces some of the best as well as some of the worst varieties in the world.

One department intervenes between the Burgundy and the Champagne district, which lies among the headwaters of the river Seine, in Northeastern France. The ancient province of Champagne adjoined Burgundy on the north. Of the modern department, which is the particular center of champagne manufacturing, the arrondissements of Rheims and Epernay produce the best article. Upon the slopes of a wooded mountain in Rheims and over an undulating plain on the Marne river, in Epernay, the champagne vineyards sun themselves. In September and October the grapes are collected and selected. The first three pressings are placed in vats, and after the froth and fine, pulpy matter have separated, the juice is run into barrels and left to ferment. Within two months the clear wine is drawn from the dregs, and being skillfully mixed with the vintages of previous years, is allowed to rest until spring. The “sparkle” comes from a second fermentation, which occurs after the liquor has been bottled, and to obtain which it is sometimes found necessary to add sugar or brandy. Champagne is rarely exported until it is two years old, having to undergo other minor processes.

FROM NICE TO CALAIS.

We have a plan now to retrace our steps southward, down the valleys of the Saone and Rhone to the sea and then journey north from Nice to Calais, taking a wide sweep of country as we go.

The first point on the Mediterranean coast going west towards Marseilles, which receives the attention of travelers (and it is often the last) is a dense group of buildings upon a bold promontory which extends defiantly out into the sea. It is the town of Monaco, a portion really of a small Italian principality governed by a prince who established an abbey in his province, abolished all taxes, and, as an offset to this generosity extended the operations of his gambling establishments from which he derived a truly princely revenue. As a watering place Monaco is almost a rival to Nice. Nice lies upon the shores of the Mediterranean, quietly sunning herself, her ladylike moods being thoroughly enjoyed by the invalids who resort to her for consolation and strength. Her surroundings are as pretty as herself. She is the petted French child of England.

A sister to Nice is Cannes, a little to the west. Lord Brougham made it fashionable to Englishmen by living there and dying there. The grave is in the town's cemetery, marked by a large granite cross. The citadel of the "man in the iron mask" stands upon the Island of Ste. Marguerite, opposite Cannes.

And Toulon, still west, is the great military stronghold of the republic, with vast floating docks and arsenals. The fortifications were originally constructed for the benefit of the pirates of the Mediterranean. The English forces once held Toulon, but were driven out by Napoleon.

THE APPROACH TO PARIS.

Having encompassed Paris we are now at liberty to approach it from any direction. If we come from the southeast we must stop at the town of Fontainebleau, with its royal pleasure palace and gardens embedded in its solid square miles of forest. The artificial and natural charms of this royal retreat date from the tenth century, when the chateau was founded. Two centuries later it was rebuilt, subsequently enlarged, fell into decay, repaired and embellished and from the sixteenth century all the monarchs of France added something to it. Historically it is famous for scenes which are guide posts to the domestic happiness, the miseries, the supposed necessities of state in the life of Napoleon, and it was from Fontainebleau that he signed the act of abdication. Here also the emperor had detained Pope Pius as a prisoner for nearly two years. Treaties and important state transactions and magnificent fêtes under the Louises and Napoleons have, after Versailles, made Fontainebleau the most fitting approach to that great city which so fascinatingly combines stupendous historical events with irrepressible gayety.

"The gardens of Fontainebleau," it is pithily said, "will fascinate the lovers of elaborate arrangement and orderly primness, but are not otherwise remarkable except for their great fish ponds. On the whole, they scarcely repay a walk round, especially when outside them stretches the magnificent forest, with its heathery slopes, dark fir woods, vast expanses of green sward, planted with beech and oak, and a surface broken into wild picturesque gorges by the scars and rocky projections of the sandstone."

A score of miles nearer Paris, going in the same general direction, is Vincennes, a fortress where are trained the best marksmen of the French army, and which has likewise a chateau and park. The castle, a representative of the middle ages, is rectangular in shape, and was once surrounded by nine great towers. Only one now remains, 170 feet high, with walls seventeen feet thick. From the time of Phillippe de Valois until the days of Louis XV. the chateau was a royal residence. It then became a prison for such personages as Henry IV, the Prince of Conde, Cardinal de Retz, Mirabeau and the Duc d'Enghien who was shot in the moat of the castle.

We may still verge to the west and enter the city by the Orleans railway or still further west by way of Versailles. Without another delay, except to dwell for a moment upon the attractions of Versailles and its kingly palace, we shall approach the environs of Paris from the southwest. The road from the capital, ten miles distant, becomes an avenue in Versailles, dividing the miniature Paris into two parts. The palace, formerly priory and castle, under the princely treatment of three Louises reached its present state of magnificence and down to the time of the Revolution was one of the residences of the court. The Revolution was born in the palace of Versailles by the meeting of the states—general therein. With the passing over of the blackest clouds of that storm the palace became a museum, filled with pictures of French heroes and monarchs and scenes in their careers. The gardens, terraces, avenues, squares and public fountains of Versailles are stately rather than picturesque. In Versailles King William was proclaimed Emperor of Germany and the capitulation of Paris signed; to escape the fury of the revolutionists of the capital the sittings of the National Assembly were also transferred to Little Paris.

A BIRD'S-EYE VIEW.

It is from the direction of Versailles that one obtains the best bird's-eye view of Paris. The city lies in a hollow, encircled by two ranges of hills, the inner ones being the lowest and occasionally falling within the

municipal limits. The outlying heights are from two to four miles from the city walls and upon them are posted the forts, or their ruins, which command every approach to Paris. Mount Valerien to the west, overlooking one of the railroads to Versailles, is the highest point from which Paris may be viewed. The Seine is seen entering from the southeast, winding among its great buildings, boulevards and parks, and dividing its bewildering magnificence into two unequal parts, the northern being much larger, and then sweeping boldly, so as almost to wash the heights of St. Cloud, it flows northeast past scores of pretty suburbs and villages. Just as it seems destined to pursue an unvarying course toward Calais it bends like the neck of a stately swan toward the green fields and kind people of Normandy.

OLD PARIS.

In his Commentaries, Julius Cæsar is the first historian to notice a collection of mud huts built mostly upon two islands in the river which we now call the Seine. This was the chief settlement of the Parisii, a Gallic tribe, which he conquered. Those islands are still where Cæsar saw them, but their mud huts have given place to the Cathedral of Notre Dâme, the Palais de Justice, a grand hotel and other beautiful religious and secular edifices. An elegant bridge connects the two islands, from which may be seen that Notre Dâme, the most impressive of Parisian churches, with its ancient rose-windows and massive towers. Near by rises the arrowy spire of Saint Chapelle, a blazing and glittering pile, built by St. Louis to contain the relics which he had brought from the Holy Land, but which was chiefly devoted to royal marriages, christenings and coronations. This church is within the precincts of the Palace of Justice, an immense structure containing various courts of law, and upon this ancient ground of mud huts, within hailing distance of the Palace, is the prison of the Conciergerie, scene of the sorrow and rage of Marie Antoinette, Danton and Robespierre, and of the heart-rending suspense which racked the bodies and souls of the prisoners during the Reign of Terror. Here prisoners are still confined, pending their trial, and La Force is yet the greatest of the prisons of Paris.

NORTH OF THE SEINE.

It is but a short walk from the nucleus of ancient Paris to the center of the modern city. On the opposite or northern bank of the river, where Cæsar found scarcely a hut of mud, are the modern palaces of the Tuileries and the Louvre, in the famous gardens of the Tuileries, with

the restored Hôtel de Ville which is directly across from the upper end of the Island of La Cité. In the vicinity of the Tuileries is the Palais Royale, the extensive court which it surrounds having echoed to the trumpet tones of Desmoulins, who cast that vast wave of fury against the Bastile, whose former gloomy walls are now remembered by the handsome public square which is opposite the Place Royale. It is known as the Place de la Bastile, and is a short distance directly east of the Place de l'Hôtel de Ville, for many ages the scene of public executions and the spot at which some of the bloodiest deeds of the Revolution were perpetrated.

The Place de la Concorde connects the gardens of the Tuileries and the thousand feet of ruins composing the old palace with the Champs Elysées, that grand popular avenue, at the western extremity of which is Napoleon's Arch of Triumph, the largest and grandest of its kind in the world. It is also the boundary of the magnificent district of Paris in that direction.

The Place de la Concorde is worthy of facing this arch of architectural triumph, but like all the other ambitious and successful works of beauty which grace the city, the Revolution has cast its shadow and dashed the blood of Paris over its marble monuments and into the waters of its fountains. In the center of the square is an obelisk covered with hieroglyphics which stood, over thirty-three centuries ago, in front of a great temple of Thebes. It was placed there by Rameses II., one of those hoary monarchs whose greatness we only feel through all the mists of ages, and may have been brought almost face to face with the monument to Bonaparte's fame in order to teach the lesson of the weakness of human achievement. The shaft of the Egyptian king marks the site of the guillotine which cut short the lives of Louis XVI., Marie Antoinette, Philippe Egalité, Danton, Robespierre and a host of others.

On the Champs Elysées, within sight of the Place de la Concorde is the Palace of Industry, or the Paris Exposition, constructed originally for the world's fair of 1855 and now a permanent exhibition. The exposition of 1867 was held on the Champ de Mars, the military parade ground on the opposite side of the river, just around a bend.

The city residence of the President of the Republic, the Elysée Palace overlooks the avenue, while further away from the river than we have been, north of the Tuileries and Louvre, are the most convenient, tasteful and magnificent theatres of Europe, and just on the outskirts of this center of comedy and tragedy, tears and laughter, music, song and dance, is the center of no insignificant section of the financial activity of Europe, the Bourse and Tribunal of Commerce—a square, Roman-like

structure, supported by a stately array of pillars and approached by a grand stairway.

In the theatre district between the Palais Royale and the Grand Opera House is the Place Vendôme, with a second column of Trajan in its center, commemorative, however, of Napoleon's campaign of 1805; the before-mentioned place of amusement also fronts upon a square which would seem more magnificent, if admiration were not drawn from it to the structure which outshines it as the sun does the moon.

Not far north of the Champs Elysées is an imposing structure raised upon an ponderous platform, surrounded by a colonnade of pillars, carved, frescoed and gilded. If it was not built by some of the old masters of Greece, it is a wonderful and modern imitation of their best work. The Madeline is a Christianized Grecian temple, one of the triumphs of modern architecture, although not original in its character



A MODERN FRENCH PAINTER.

SOUTH OF THE SEINE.

The district which lies on the southern bank of the Seine opposite the islands which were the nucleus of old Paris, and which corresponds to the modern city from the Place de la Bastille, or Quartier St. Antoine, to the Arch of Triumph, is covered with gardens, military grounds, scientific institutions and churches. The immense wine market is near the river on the opposite shore from the arsenal. A short distance from the Seine but directly south of the great church of Notre Dâme, on the Island of La Cité, is the College of France, one of whose objects is to apply science to industry, and for that purpose furnishes the public with

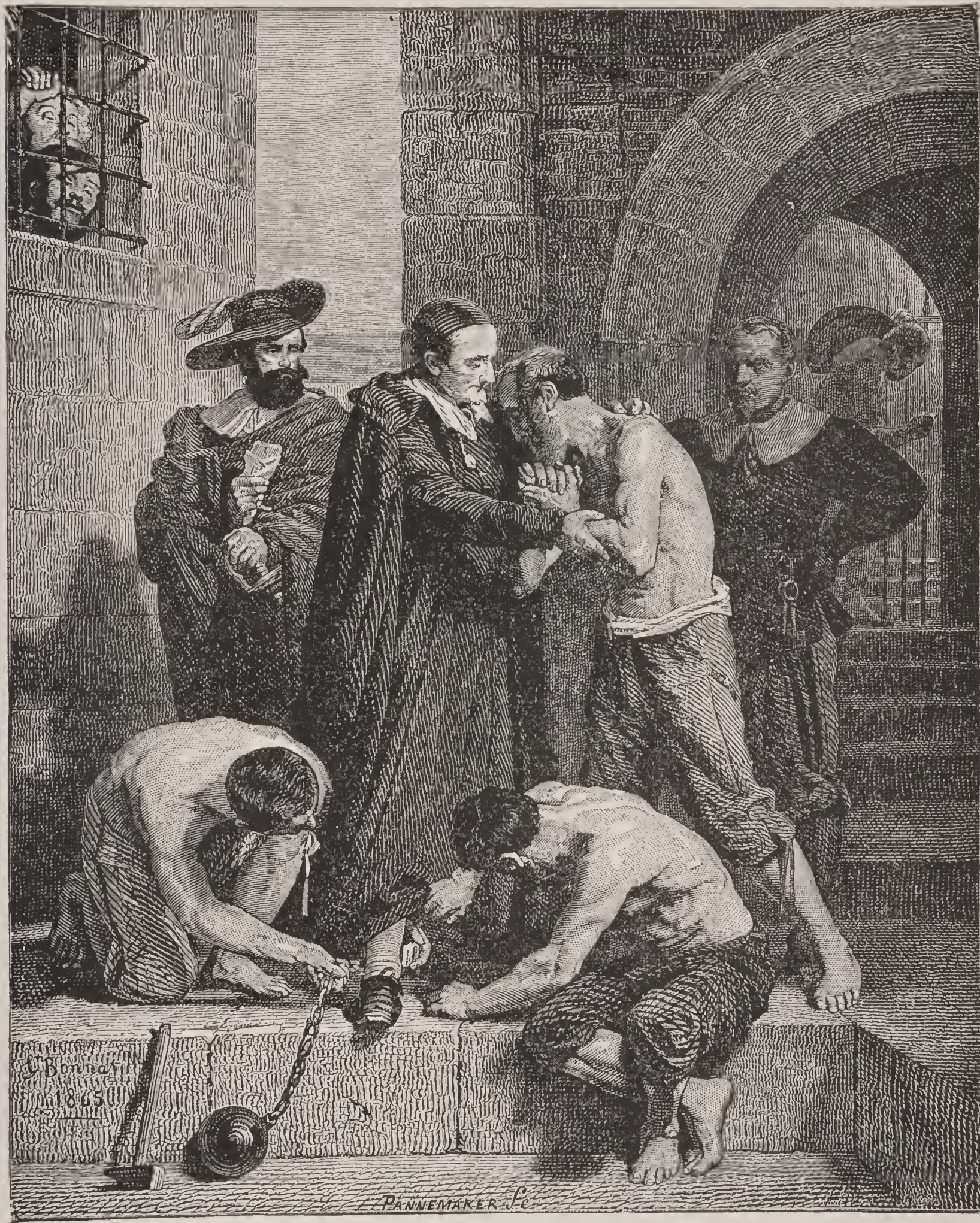
gratuitous lectures. Another stratum is also reached by its free lectures in the departments of philosophy and letters.

The Institute of France, across the river from the Tuileries, is the result of two centuries and a half of the country's best thought, being a combination of five academies, whose specialties are the maintenance of the native tongue in its purity; the study of universal history and comparative philology, of the sciences, of the arts and of moral philosophy and affairs of state. The parent of the Institute was the French Academy founded by Richelieu. This, and the other academies which were merged into the Institute, continued until abolished by the republican convention of 1793, but were consolidated under the different names, National, Imperial, and France, by the Directory, Napoleon and Louis XVIII. respectively.

The Pantheon, or Church of Ste. Genevieve (Paris' patron saint) looms up from beyond the College de France and the other educational institutes and edifices in this vicinity. It is in the form of a mighty Greek cross, united under the dome which rises nearly 200 feet. The Pantheon was originally built as a monument to celebrated Frenchmen, and still contains the tombs of Rousseau, Lagrange, Lannes and Voltaire, with many others.

ST. VINCENT DE PAUL.

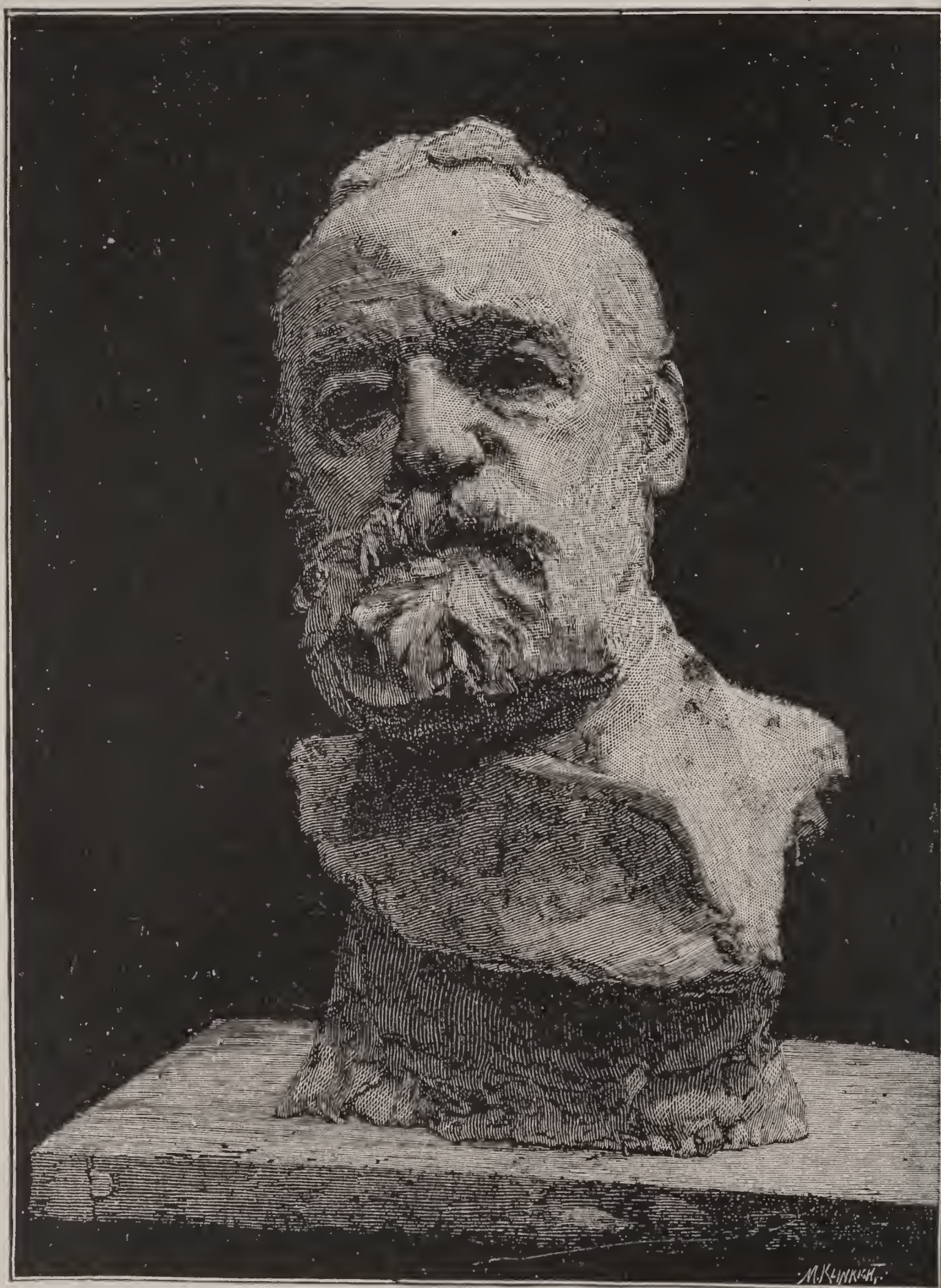
Among the scores of other churches which it has been impossible to describe is that of St. Vincent de Paul. To worthily commemorate the grand character of Vincent de Paul it could not be too stately or too beautiful. Although patronized by cardinals and royal families, he chose to labor among peasants, convicts and beggars, endeavoring to relieve them bodily, mentally and spiritually. In this field, also, so disinterested, able and tender were all his ministrations that he received the assistance of counts and nobles in establishing missions among the poor and hospitals for the sick. In much of his ecclesiastical work he was the adviser of Cardinal Richelieu; but the proximity of such a luminary did not dim him. He continued to be the apostle of thieves and sinners. Wherever sin, famine and suffering were creating the greatest havoc, there was Vincent de Paul. The crowning work of his life was the founding of the order of Sisters of Charity and a hospital for the poor of Paris. A royal edict obliged every beggar to enter this institution or to work for a living. This great and good man was canonized seventy years after his death.



ST. VINCENT DE PAUL.

VICTOR HUGO.

There was another mighty man of Paris and of France, whom the world claims as one of her geniuses, and who was as different from St. Vincent de Paul as the rushing whirlwind is from the broad, steady-



BUST OF VICTOR HUGO.

flowing river. Victor Hugo was precocious, and not the only exception to the saying (which no doubt issued from the jealous soul of some average, disappointed mortal) that he who is early ripe is early rotten. Before he was thirty years old he was famous, and continued to add to his

fame for over half a century. His mother was a native of La Vendée; his father was high in the good graces of Napoleon. He lived a portion of his time with his mother in Paris, the balance with his father in Italy and Spain, or followed his own inclinations; that is, he was his own master until, as an outspoken member of the Assembly, he offended Napoleon and was banished from France for life. He took up his residence in the Isle of Jersey, and although he did not return to his native land for twenty years, he flooded Europe with political pamphlets, philosophical dissertations, poems, novels and dramas, which, in turn, enraged, bewildered and charmed the world. Whatever he did created a sensation, and, genius though he was, he perhaps strove too often after the sensational at the expense of leaving a less enduring mark than if he had been less conscious of himself. As a lyric poet and a novelist, he has been crowned as king by the French people. His death, in May, 1885, extinguished a living light, both bright and warm, whose influence will be felt for generations to come.

THE MILITARY QUARTER.

The western portion of this district of churches and colleges (where also are the magnificent Luxembourg gardens and palace, with the Archiepiscopal palace) is the military quarter of Paris. Next to the Archiepiscopal palace near the Seine is the soldiers' asylum, with its spacious courts, the Hôtel des Invalides. Within the limits of the Invalides is the great porphyry sarcophagus of Napoleon Bonaparte, standing directly under the masterly dome of the Church of St. Louis. To the south of the asylum is the military school, and adjoining its grounds and fronting on the river, is the famous Champ de Mars, scene of historical events and grand military reviews. For one week after July 7, 1790, an army of men and women was seen day and night, upon the grounds, working like maniacs in their eagerness to get all in readiness for the grand festival in honor of the king who was to bow to the constitution of the people.

BOULEVARDS AND PARKS.

The Paris Observatory is the rear guard of this vast district, which is a union of church, school and arms. With even this imperfect sketch of the wonders of Parisian glory in all the departments of modern civilization—not even mentioning her scores of great hospitals, hotels, manufactories, libraries and museums—we must say a word about her boulevards, parks and theatres.

The most famous of the boulevards are within the limits of the old city walls and cover the district already described from the Church of the Madeline to the Place de Bastile. Here are the most beautiful Parisian stores, the banking houses, theatres, centres of gossip and of trade.

We have already noticed the avenue of the Champs Elysées and the triumphal arch standing in it, or rather in the Place de l'Étoile, into which the stately thoroughfare expands. From this square radiate ten broad avenues, the most magnificent of which is the avenue Bois de Boulogne, divided into road ways, bridle paths, footwalks, bordered with bright and ingenious gardens and fringed with villas and private grounds. The avenue leads to a park of the same name, in which art and nature seem to strive for the prize of beauty and which is one of the most favorite resorts of all classes. It is outside of the fortifications.

Other popular places of resort are the zoölogical gardens, near the wine market, with their wonderfully perfect menagerie, which are on the direct route from the Place de Bastile on the other side of the river, and the park of Vincennes, east of the city. This is in line with the greatest attractions of the city, and is not an ignoble conclusion of the pleasure seeking. Besides its historic and military attractions it contains a race course, a large artificial lake and numerous other means of recreation.

For miles along the Seine on either side the quays are paved and beautified, and afford noble promenades. Even the sewers of Paris have within the last thirty years been transformed into things of wonder, not to say magnificence, as the mains generally follow the chief thoroughfares of the city and the connections correspond to the minor streets.

THEATRES AND DELICATE ECONOMY.

We already know where the theatres of Paris are. The Théâtre Francaise leads all the rest, not only in the magnificence of its appointments but the brilliancy of its companies. Molière, or the company which he directed, founded it two centuries ago. The Opera House stands close behind it, the two being under the direct patronage of the government; other places of amusement are also assisted from the national treasury, the government, on its part, levying a generous tax upon all the receipts for the benefit of the public charities. So that if Paris is gay and spends her millions in amusing herself, her gayety becomes a continual blessing to the poor, which can be said of few great cities.

Another peculiarity has been noticed of the Parisian. Although he is fond of good clothes and dies upon "all work and no play," he has

studied the science of economy in every phase. There is perhaps no one in the world who looks better and appears to live better on a smaller sum than the Parisian. Nothing goes to waste, and yet though he may have to count the cost of every cent there is little of that heart-rending "pinching" to be observed among the proud poor which is seen in other cities. Just so many vegetables served up in their dainty dishes, nicely seasoned and cooked, so much meat and so much wine. A great deal of chatting and laughter makes the meals go further and accomplishes more than if rushed down with the rapacity of the Englishman or the speed of the American. As proficient in the art of practicing a delicate economy the French, and the Parisian in particular, are unapproachable. The assertion has been made by some that the French are not hearty enough to fight the battle of civilization against Englishmen, Germans, Russians and Americans, but the monuments of greatness which they have reared in Paris alone would seem to indicate that so far they have possessed considerable stamina.

It may be that their lightness of spirit and the peculiar faculty they have of making everything so appetizing, turn the smaller quantities of food which they consume into more than the average amount of blood and brain. The Parisian bread carrier is oftentimes enough to make one long for one of her tremendous loaves—not an uncouth, dirty man, with black hands, is the bread carrier, but a dainty girl in a frilled cap, a neat bodice and a pretty, clean apron, the latter being filled with the fresh loaves, which are also loaded into a basket strapped to her shoulders, like so many sticks of cordwood.

Next in demand to the bread carriers are the wine merchants. They are of all grades, although since the Bastille is gone, St. Antoine is no more, and the other squalid and criminal quarters have been cut up into great streets and squares, and connected with aristocratic Paris, there are few Defarges such as Dickens described in his *Tale of Two Cities*. The trade is getting into more respectable hands; the Defarges are growing less in number, while the mirrored restaurants and cafés on the streets off from the central boulevards of Paris, and frequented by the fashionables, artists, scientists, students and business men of the city, are becoming more and more the mainstays of the wine merchants. The great center of the wine trade is the market, which we have already noticed and in which 500,000 casks of wine can be stowed. It is one of the most bustling places in all this bustling city.

Across the river, perhaps half a mile from it, forming a triangle with the Hôtel de Ville and the Tuileries as the base, is the Central Market. It covers twenty acres of ground and consists of a dozen immense pavil-

ions, connected by covered streets. Underneath the pavilions are great tanks for live fish and cool vaults for the storage of vegetables and fruits. Underground railways connect them with railroad termini, so that the produce can be conveniently delivered and the garbage removed.

The business man of Paris is usually circulating somewhere in the vicinity of the Bourse or the Bank of France. Here are found the other financial institutions and the railway offices of the great trunk lines; the headquarters of national financiers, the bondholders, the capitalists, the schemers, where such enterprises as the Suez and the Panama Canals are launched upon the money market of France and the world. The Bank of France has branches in all the departments of the republic and in Algiers, and from it issue all the government notes.

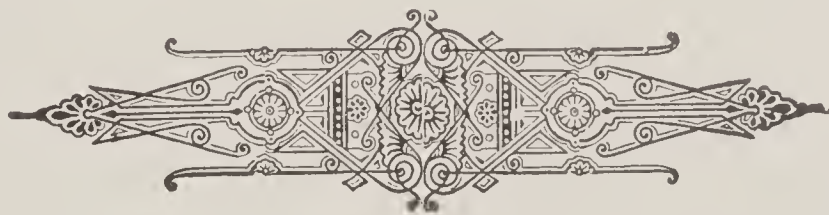
The Bourse and Chamber or Tribunal of Commerce are also so closely connected with the government that they are considered national institutions. Members of the latter body are elected by the chief merchants of the city or town who are named by the mayor or perfect. There is a chamber of commerce in every city and considerable town in France, which is consulted by the government on all matters of public interest, such as taxation and the improvement of land and water ways. When not volunteered such advice can be demanded, so that a member of the Tribunal of Commerce becomes, in a certain sense, an integral part of the government, bound to further its aims toward public prosperity.

SUPPLE AND MUSCULAR PEOPLE.

The predominating trait of the French is suppleness—which never excludes strength. The Italian and Celtic elements predominate in their character, their language being the most important of the Romanic tongues. The Celtic elements were lost, however, in the flood of Frankish words which poured from the north and those of Latin origin which came from the south. It is the unison of the Teutonic muscularity with the Italian suppleness which has made French people and the French language what they are. The rise of the troubadours, who sung their songs of chivalry in the southern, or Provençal dialect, had much effect in molding the tongue into graceful lines. The crusades introduced some Arabic terms and when Frenchmen began to cultivate the natural sciences Greek and Latin terms crept in. But it was not until the middle ages that the Franko-Romanic dialect of the north and the Provençal tongue were welded into one harmonious language, which has no superior as a medium for communicating the most diverse of ideas and covering the greatest range of sentiment. In the province of light literature

French writers are unrivalled; and yet Calvin is not the only divine of France who has illustrated the weight of his native language as a judgment trumpet and inspirer of awe. Balzac and Descartes show the French as careful and profound philosophers, Voltaire and Rousseau as versatile geniuses capable, with their supple language, of touching every phase of human life except that in which reverence is crowned as king. Montesquieu was broad, masculine and keen. After placing the Dumas, Hugos, Sues, Vernes, Corneilles, Racines and Molieres in a group, imagine opposite them Lamartine, Guizot, Thiers and Taine, as historians, Comte, the Positive philosopher, Cuvier, Laplace, Lagrange, Bastiat, DeTocqueville and a host of others, eminent in scientific and social questions; and then answer the question whether the French are not intellectually muscular as well as versatile.

One of the most conclusive evidences of their healthful elasticity as a nation is the wonderful vigor with which they rebounded from the crushing defeat of the Franco-Prussian war; not only evincing no depression of spirits but, while repairing their losses at home, lifting a great debt from their shoulders and continuing to increase in national wealth in a ratio which excited the admiration of the world.





THE GERMANS.



THE origin of the name German is somewhat doubtful, although for several centuries about all that was known of the Teutonic tribes was that a warlike people lived beyond the Rhine who fought with spears, viz.: "ger" (spear) "mann" (man). Subsequently, when the Romans came to know more of them, it was learned that they were light-haired and powerfully built, blue-eyed, independent, tireless in war, industrious agriculturists, lovers of chastity and superstitious. They had bards and priests, sacred groves, and worshiped gods and giants. The God of War was their chief divinity. They elected their chiefs, who were often believed to be descended from Woden. The Franks, the Goths, the Vandals, the Teutons and the Burgundians were all German tribes which are intimately connected with the history of Germany, France and Rome.

It is not our purpose to go into details regarding the mythical and ancient history of Germany, or to trace the gradual steps by which her small states were united into one empire. The Germans are not the result of a conglomeration of races but are a combination of kindred tribes, some of which have always given rulers to the country. When Charlemagne, the great Frank, ruled over them, their empire was consolidated by the subjection of the Saxons, the last of the German tribes which refused to submit to him. He also compelled them to become Christians. But during the weaker reign of subsequent rulers the power of the king depended on the dukes who elected him, and their influence has ever since been great. To this must be added, during the last century, the gradual advance of the cause of popular government. Yet the strong traits of the German Empire and the German people are the same as when they were yet unwelded tribes; a love of discipline and thoroughness, combined with a love of independence, and a genius for war were added to a stern family affection.

THE GOVERNMENT AND THE ARMY.

The Bund, or reunion of the German States, which was consolidated in 1871 by the King of Prussia accepting the sovereignty of Germany, was formed for the protection of the territory of the Bund and for the care of the welfare of the German people. The Federal Council, or the Upper House of the empire (Bundesrath), is composed of members who are annually appointed by the governments of the various states. Unless the territory of the empire is attacked the Emperor is required to obtain the consent of the Bundesrath before he can declare war, make peace or enter into treaties with foreign countries. He is, however, the commander-in-chief of the army and navy and superintends the execution of the laws. The Emperor appoints the committees for the army and navy, except one who is appointed by Bavaria; all the other committees are elected by the Federal Council. Each committee consists of representatives of at least four states of the Empire.

The members of the Reichstag, or Lower House, are elected by the people for a term of three years, at the average rate of one deputy for every 100,000 inhabitants. All imperial laws must receive the sanction of both of these bodies and the Chancellor of the empire. The Reichstag may be dissolved by the Federal Council with the consent of the Emperor, but not oftener than once during each session. A new election must take place within sixty days after such dissolution.

The Imperial Chancellor is president *ex officio* of the Bundesrath, and he is also the disbursing officer of the imperial revenues. He is required to make an annual statement to both the Bundesrath and the Reichstag.

The military system of Germany is that which was in force in Prussia. Every German, capable of bearing arms, must serve in the standing army from his twenty-first to his twenty-eighth year; and for five years more he must be in the landwehr. In war, every soldier is bound to obey the Emperor, unconditionally. In times of peace the Bavarian troops have their own organization and are not subject to the Emperor's orders. The sovereigns of the other states select the lower grades of officers, while the higher ones are appointed by the Emperor.

EDUCATIONAL DRILL.

Army discipline is carried into the educational domain and for at least five years every German child is obliged to go through with a course of mental training which in many countries would be considered unbearable. The system of instruction is much the same as that of the

United States, there being common elementary schools, Latin schools, Realschools intended to educate those in the higher branches who can not take a university course, the gymnasiums covering the ground of our high schools and lower colleges, and the universities to which students graduate from the gymnasiums. The conflict in the system comes as to the precise relation of the Real schools to the gymnasiums and universities; the former are divided also into higher trade schools and higher common schools, the chief distinction between them and the gymnasiums being that more attention is given to the natural sciences and practical arts than to classical training. The features most prominent in these departments of the German system are found in the scientific and classical courses of our colleges and universities. The order of advancement for the German who is designed for a university training is through the common school, Latin school and gymnasium.

The foundation of the popular schools of Germany is always accorded to Charlemagne. This great King was a stern but a good father to all classes, and a monk who wrote in his time says that upon a certain occasion he visited one of the schools he had founded and saw that the sons of the nobles were far behind the children of poor parents in scholarship. Dividing the poor children from the rich, he first addressed the former, thanking them for having obeyed his commands and promising them bishoprics and abbeys if they continued in their industrious ways. To the already abashed scions of nobility he turned with an angry countenance: "Ye high-born sons of my most illustrious nobles!" he roared, "Ye asses and coxcombs! In the pride of your birth and your possessions, you despise my commands, and give yourselves up to idleness, riot and disorder; but" — and here he raised his hand with a threatening gesture — "by the King of Heaven! if you do not straightway make up by diligence for your former neglect, you have little good to expect at the hands of Karl."

The first German university was founded at Prague, within the present limits of Austria, in 1348. To the Hapsburgs is due the university of Vienna and the Palatine Elector Rupert made Heidelberg possible.

But Charlemagne made the system possible which, in its rounded proportions, came from the patient hands of Frederick William III., King of Prussia.

The gymnasium student commences to ape the manners of the university student, beginning to smoke and drink, and being unhappy unless he can be the member of some mysterious society. He is no longer subject to corporeal punishment and looks exultantly forward to

the time when it is something of an honor to brave not only the university laws but those of the state.

The gymnasiast who aspires to be a typical German student has already a score of songs at his tongue's end, as no university gathering is complete without them. Students' songs are students' songs the world over, but one rests upon safe ground when he asserts that in no country in the world is so large a proportion of them patriotic and fit to be sung in private parlors as those poured out by hearty German students over their wine and beer; and, though no defense is attempted of drinking customs, it should always be remembered that German wine is very gentle, and (as a student writes) "that their beer is far more mighty of the hop than of the malt."

There are meetings within doors and meetings without, and special "Commers," which are celebrated by an excursion on rafts, or on horseback and in carriages, to some neighboring town. The revelers are attired in their most fantastic colored costumes, with their naked swords in hand, and their long pipes in mouth, and as they approach their destination are usually welcomed by the discharge of artillery, for the villagers are aware that as long as the students are in their midst fun and money will freely circulate. The usually sleepy waiters of the village inn are bustling to and fro, preparing viands, the cooks are ruthlessly slaughtering bird, beast and fish, every house flies a flag or is hung with a festoon, while the pretty girls show their beaming faces and their brightest ribbons as the noisy cavalcade rushes past. For twenty-four hours the whole village is turned upside down and inside out; not a drop of blood runs stagnant in man, woman or child.

People who have a tendency to pick flaws in anything which has a reputation for comparative perfection often sneer at the liberty which is allowed the student of the university, making, among other hypercritical statements, the one that the higher educational institutes of Germany are merely mediums by which the professors advertise their learning; in a word that the universities are more for the professors than the students. The preliminary drill is as strict as if the student were a soldier; all at once his bonds are loosened, a feast is spread before him, made up chiefly of substantials, and he can eat or not, as he chooses. Philosophical, scientific and historical pabulum, taken from world-wide sources, is offered, and the student may take it or go off and drink beer or fight a duel.

It is true enough that the Germans have come to the conclusion that after one has arrived at man's estate he ought to know what he needs in the way of education, and if he does not choose to avail himself of the best privileges which the nation can offer, it is quite certain that

he has not the necessary enthusiasm and strength of will to be a credit to himself or the university. The average age of German university students is also greater than in most other countries, so that anything but freedom would be doubly ridiculous—freedom, within limits.

Each university has its governing bodies, such as Select and Great Senates, with the rector at the head. There are regular professors and those who are privileged to lecture upon special topics; from the latter body are often recruited most valuable members of the salaried faculty. The oldest professor of each faculty is the dean. Universities have not only their governing boards but their courts of justice, their magistrates and beadles, all, however, conforming and in direct connection with the laws and officers of the empire. The chief beadle lives near the college, and the prison is in the upper part of his house. If necessary he can arrest without a warrant, but must report at once to the magistrate of the university. Various offenses against academical and state laws are punishable by reproof, fine, incarceration, and expulsion for from one year to five years, with a publication of the nature of the disgrace in every university of Germany. The university court of justice may in its discretion also have the offender confined in an ordinary state prison. The student is given great latitude as to attending lectures, but he is made to feel that he is still amenable to a double set of laws; and the penalties are especially severe if he joins a revolutionary union, which is not of great rarity. The secret university societies have made the government much trouble, but upon several occasions have united in one grand spirit of patriotic action, which has made it possible for the true German to forget a hundred rough pranks in the splendid vigor and heart of the student.

In fact, the association of the university “burschenschafts” had no small part in giving direction to the movement of national independence which resulted in the freedom of Germany from Napoleonic dominion. It was during the few years preceding the great battle of Leipsic that German students betook themselves so feverishly to gymnastics and sword exercises. Each student, in becoming a member of the great Burschenschaft, bound himself to become a soldier, and at once went into training. A broad patriotism for the German Fatherland and the German speech rested upon faithfulness to the Prince. But revolutionary tendencies in the shape of such constitutional declarations as “the law of the people shall be the will of the Prince” soon gave birth to bolder utterances and even to bloody deeds. In 1819 a university student murdered the Russian Counsellor of State, persuaded that the deed was justified by patriotism; unsuccessful attempts of a like nature

were made ; mistaken ideas of liberty beclouded the moral natures of thousands of German youth ; a republicanism such as even America might be proud of also walked forth from the university associations ; but even the average of the utterances of German students turned so far away from the conservatism upon which the country's institutions were founded that the governments of both Prussia and Germany destroyed the Burschenschaft, and thereafter exercised an untiring censorship over the university societies.

Yet, even in the matter of attending lectures the student is bound by certain general rules. It is optional with him what course he will attend, but he must give notice to the professor who has it in charge, when he has determined. In the German states the student must attend a certain number of lectures in order to be entitled to the state examination ; and his so-called departure certificate which accords him that privilege, not only vouches for his scholarship, but has something to say of his moral conduct and as to whether he has ever participated in any unlawful combination of a political nature. The professor is not only bound to the state to deliver a certain number of lectures per week, but it is his duty to deliver special lectures within his department, whenever a sufficient number of students assure him of an adequate remuneration for his trouble.

STUDENTS' NICKNAMES.

The German universities are as particular as the American colleges to make a freshman feel his inferiority. He is called a fox and is made to perform many little services for the "old moss heads," as they call themselves. The seniors are also known as "old houses." It was formerly the custom of the seniors to require the foxes to black their boots and to write out their college notes.

"The student receives different names according to the duration of his abode at college. While he yet vegetated in the gymnasium he was a Frosch—a frog. In the vacation which lay between the time of his quitting the gymnasium and entering the university he chrysalized himself into a mule, and on entering the university he becomes a Kameel—a camel. This happy transition-state of a few weeks gone by, he comes forth finally, on entering a Chore—a fox, and runs joyfully into the new student life. During the first half-year he is a gold fox, which means that he has rich gold in plenty yet ; or he is a fat fox, meaning that he yet puffs himself up with gold. In the second half-year he becomes a Brand-fuchs, or fox with a brand, after the foxes of Samson. The fox is then over, and they wash the eyes of the new-baked young student,

since during the fox-year he was held to be blind, not being endued with reason. From young Bursche (student) he advances next to old Bursche, and then to Be-mossed Head, the highest state of honor to which man can attain." The student is dubbed a brand-fox because of a certain ceremony through which he is put by his superiors.

DUELS.

One of the most common forms of oppression by which the Old Houses assert their superiority over the foxes is to pretend to discover cause for a duel in something which is said or done; and if the fresh young man should be worked into such a state of defiance as actually to accept the challenge, he may be coolly ignored as being unworthy of attention. If equals desire to bring a duel one has only to call the other "dummen Junger," or "stupid youth" and the business is done, unless a retraction follows. If the offense or injury calls for some graver form of insult, "Infamen," or "infamous fellow" is the applied epithet. The weapons usually chosen are long, flexible, two-edged swords with square ends and basket hilts. Pistols or heavy, crooked sabres are employed when one of the parties is not a student, or the cause of dispute is very serious. If the student fights with a military man he uses the straight sabre.

Most of the duels between the students are hatched at their general meetings, which are held weekly. It is customary for them to divide into corps, or companies, according to nationalities or provinces, and few meetings will be concluded without a whole table being pitted against another, not only in the display of wit over their beer, but in the more exciting display of flashing blades. But duels are unlawful; so these differences are usually settled in a large rented room of some suburban inn. When the floor of the room is found marked with a certain chalk character, it is known by any subsequent comers that the quarters may be occupied by rival swordsmen for at least two duels.

At the appointed time each participant is conducted into a chamber by his witness and second, and clothed in the dueling costume, which consists usually of a cap to protect the face, a glove and quilted covering for the arm and high stuffed leather trousers. Before hostilities actually commence the duelist also puts on a neckcloth, which sometimes reaches to his nose, so that a small portion of his face and his breast is the only part of his body really exposed.

Being equipped, the swordsmen are conducted into the hall, and while the seconds are marking out the lines within which they must

fight and arranging the other preliminaries, the principals march up and down, each supporting his mighty sword arm upon his witness. The duelists may decide to fight with small caps or with large caps, with cravats or without cravats, with bandages or without them; they may also have the contest terminate with a certain number of rounds, if the surgeon does not decide that a wound is too serious to warrant further action, or the trial may end with a wound which draws blood within a definite number of rounds. The students are closely attended by their witnesses and seconds, the umpire standing some distance away between the combatants, scoring and the end of each round on a chair which stands before him. The seconds are armed with short, strong rapiers, with which they strike the swords apart when a stroke has been delivered, give advice and encouragement and see that the opponent presents his sword at such an angle that his champion will not fall upon its point when he lunges forward. They must, in fact, be remarkably skillful themselves, their object being to protect their combatant without interfering with the strokes of the adversary. The duties of the witnesses, who stand on the right side of the rivals, are confined to arranging disordered costumes and supporting weary right arms when a halt has been called.

Except the duels with the crooked sabre, in which the heavy, keen weapon, having reached its point, is drawn suddenly downward with great force, these contests seldom result seriously. But as we have noticed, there are strict academical laws against them, and as a neat reward is offered to those beadles who have prevented and detected the greatest number of them, the most secret chambers and grounds are often rudely invaded by these hounds of the law. Upon their approach the outpost whom the students have engaged gives notice of the threatened danger, and the dueling costumes are torn from the bodies of the students, there is a great scattering through doors and windows, into the woods, and each one finds his way back to the university as best he can.

The beadles, however, often approach in disguise, as peasants and sportsmen, and not unfrequently a wholesale capture is made and the delinquents are marched off to the university prison in the attic of the chief beadle's house. In some universities the confinement is not so strict but that the prisoner may drink, smoke, and chat with his acquaintances whom the magistrate admits, and after a few days he may attend lectures, returning to his prison at night; in others books and visits are denied, the student can not leave the prison and during the daytime his bed is even carried away so that he can not lie down and smoke his sentence away.

Sword bouts and drinking bouts do not comprise the student's life ; neither is all said when he makes one of the great throng which pours forth to the dancing garden. He is invited to the homes of professors, becomes a welcome member of a city family, and joins reading circles, musical and social clubs. He takes long walks and rides with his companions through the surrounding country and in winter enjoys one of the sledging processions, which issue forth from most university towns to



Shiller

the thundering cracks of heavy whips, lighted on their way by a mass of torches. And lastly, life at a German university is not child's play. While the student is at his work his brain buzzes with the strain ; from his necessities spring many of his uproars and pranks, and although he is not called upon to be a boor or a rough there is a fascination in the irrepressible height which his spirits reach when he has once set out to scour the rust of study hours from his variegated nature.



HEINE.

HEIDELBERG.

The university of Heidelberg is the oldest of the German institutes after those of Prague and Vienna. It stands in the center of the town which wanders for nearly three miles along the banks of the rushing Neckar River, gleaming waters and the vine-clad hills on the further shore to attract the eyes on one side and the beautiful suburban gardens and lightning-rifted castle of the Electors Palatine on the other. The university is a plain structure, the library comprising over 200,000 volumes, and the museums being contained in two separate buildings. The university has a world-wide reputation for the completeness of its departments, the castle, is almost as celebrated as the university, and the beer tun, in the cellar of the deserted castle, has become as notorious as either.

The castle ruins almost throw their fantastic shadows down the face of the rocky hill upon the houses of the town. The castle proper has as companion pieces two towers which show that the engines of war are almost as mighty as those of nature, and behind it, upon the same broad terrace, are masses of older palaces and towers, the entire pile representing different styles of architectures prevalent during three or four centuries. Next to the Alhambra of Granada, the Castle of Heidelberg has been pronounced the most magnificent ruin of the middle ages.

In the valley below rushes the Neckar. The mountain of All Saints, with its ruined convent for a head dress, rises from the farther bank. Eastward the valley is shut in by hills; westward the sweep over the plain of the Rhine is free. Beyond rise the blue Alsatian mountains.

The dark paths of the castle gardens and their shadowy glens lead through valleys, fields and vineyards to the dense beech woods of the Odenwald and beyond the mountains themselves. These are fascinating and favorite walks for the students and villagers, and once upon the heights the picturesque and historical plain of the Rhine is before you. In the distance is Worms where the mythical Siegfried sought the hand of Kriemhild and where the unquestionable Luther fought a greater battle than the "Nibelungen Lied" ever recorded. Toward the south is ancient Swabia, and now the German may look boldly over into France.

LEIPSIC.

Around Leipsic, the university city of Saxony, circled many of the whirlpools of the Reformation. Luther, the intellectual general of the movement, was a native of Saxony, and his first disciples were the students of the Wittenberg university, in which he taught as the professor of

scholastic philosophy. The text of the Latin theses which he nailed on the door of the old Schlosskirche now appears on the bronze doors of the new church, while heroic statues of himself and the scholarly, more gentle Melanchthon stand near the town hall. In the church the two are buried together, the two intellectual leaders of the Reformation in Germany—and if any of the princes of the German states can claim the questionable honor of defending religious liberty with the sword they are surely those of Saxony. Maurice of Saxony established the principle of liberty of worship for all the states of Germany, and, while the first bursts of public passion were raging, Luther owed his safety to Frederick the Wise. Under his protection he was lodged in a castle, and given that security and quiet which enabled him to translate the New Testament. The university of Wittenberg, afterwards merged with that of Halle, welcomed him when he again entered actively into the fight and over her he always hovered as over a favorite child; but the learned professors of the Leipsic university took up his work, and brought as powerful weapons to bear as any of the royal protectors of Lutheranism.

The university of Leipsic was founded during the first part of the fifteenth century, and having retained its landed estates in the city, it is a very wealthy landlord, and is enabled to support hundreds of poor students who are found worthy of assistance. It is great in all its departments, and its professors have been among the most eminent scholars of Germany. The university buildings form an imposing pile, the most prominent being the Augusteum, which contains a great hall, lecture room, museum and libraries. The structure is 300 feet in length and three stories high.

Hahnemann studied in the university, and after he had practiced his profession for several years, he returned to Leipsic, with his confidence shaken in the old system. His family were suffering with disease and he was obliged to prescribe for them according to methods in which he did not believe. Virtually abandoning his profession, although he was struggling with poverty, he devoted himself to translating foreign medical works. It was while thus engaged that he obtained the clue to the law of *Similia similibus*, which is the foundation of the system of homœopathy. Leipsic feels that he is one of her sons, and has a monument erected to him.

Of all the great men who have been citizens of Leipsic, John Bach, the musician, is among the greatest. He died in Leipsic, and his monument commemorates the blessed fact that he lived to inspire more people than the most eloquent of orators. The city which so long has been a treasury of genius and learning is one of the leading book centers of Germany, as well as the foremost of its commercial marts.

The downfall of Napoleon dates from Leipsic, 1813, rather than from Waterloo, 1815. Here he was overpowered and smothered by the overwhelming forces of Prussia, Austria and Russia. Though the Old Guard fought with a dash which will always inspire enthusiasm as long as there is a history of war, and the entire army of France were heroes worthy of being defenders of their own soil, the invaders were expelled and Germany became free.

AGRICULTURISTS.

Perhaps, next to her soldiers and her scholars, Germany is most noted for her peasantry. The government earnestly supports agricultural colleges and the people have made of farming a scientific study. It is singular how, even among the most ignorant of the peasantry, the latest methods of irrigation and rotation of crops have been disseminated. The holdings are generally so small, however, that the most improved of farming implements do not cut a figure. But when each agricultural village sends its representatives to Leipsic, or some other city where the annual congress is held, it receives, with the return of its honored citizens, the result of the combined experience of thousands of farmers and scientists. The consequence is that not a square foot of land which can be cultivated goes to waste ; as the majority of the young men serve in the army the women form the bulk of the peasantry, which fact, also, accounts for the care which is taken that the profits of husbandry do not leak away in dribblets of waste.

Every province, furthermore, has its general society, consisting of members from all the rural districts. They are publicly questioned by a general committee as to lay of land, methods of irrigation, ways of managing cattle, results obtained from various methods of grafting, etc., etc. Statements are compared, discussions are in order, changes and improvements are suggested, and the farmers go home to discuss the discussions among themselves and in their local gatherings and instruct their wives and daughters—or, likely enough, give orders to them.

Although, as he runs, the German agriculturist is a remarkably intelligent, industrious citizen his home is not what it should be. On account of the value of land he can not afford a garden, his yard being monopolized by the cows, and, within, his house is dark and contracted, it being one of many which are crowded into the narrow lane of a dirty, old town. But his floors are white and sanded and he can offer you coffee, black bread and rolls in the early morning, a cold-meat luncheon in the forenoon, and a dinner of meat, vegetables and dessert. In season, he furnishes his table with apples, plums, grapes and pears ; for there



A GERMAN HARVEST SCENE.

are few farmers, however small, who have not their orchards, and nearly every village has an experimental nursery of fruit trees.

If the cattle and pigs, geese, hens and chickens were not so near, and the dining room table were not put to so many uses, and the drinking vessels corresponded to the mouths, the fare of the average German farmer would be appetizing enough ; but though there is plenty there is not freedom. The cattle, sheep and pigs are obliged to be penned, as a rule ; there is no room for them to roam. In summer the children and women go daily to the pasture and cut green fodder — grass and clover. Most of the land is devoted to pasturage. It is carefully sown to clover and the best of grasses, and tended with the same regard to individual blades and leaves as the florist gives to his most valued hot-house products.

Occasionally it happens that the pasture land is irregular and does not incline at a convenient angle for irrigation. Then the men and women remove the entire turf and layer of good earth. Next they take away enough unproductive subsoil to obtain the proper pitch, so that the water may run over the field. The meadow is graded, the fertile soil thrown over it, the turf relaid and the trenches formed through which the water is to be distributed. Sometimes a well is dug on the upper side of the inclined plane from which the water is run into the supplying canal which crosses the field, whether of grass, grain or vegetables. At the bottom of the field is the receiving canal. Between the two, crossing at right angles, are the narrow furrows for distribution. There is a science of grading the land so that the water will reach every part without disturbing the soil ; there is a science in knowing when to flood a field, so that the crops will not be chilled ; there is a science in the entire industry. Snow water should not be used, as it has a tendency to dissolve the earth and carry away its richest particles. “After the crops are gathered and the land clear, the water overflows two or three times a week during the autumn, till frost comes. In spring it is done in the night, two or three times a week, when it is dry and warm enough not to freeze, as this would injure the grass ; again, in June, just before haying time, as thus the stems are rendered softer and the mowing easier. Then for the fourth and last time, fifteen days after the mowing is finished, and when the stubble is dry and decayed, so that it will not take in nourishment which is destined for the new shoots, the whole is overflowed quite often till fifteen days before the grain harvest commences.”

A meadow thus coaxed and cultivated will yield enormous crops of feed, many fold greater than if left to the tender mercies of the cattle

and sheep. The number of animals which it will support is increased enormously, and with this increase another advantage is derived. Not only are the animals housed and all manures carefully preserved to fertilize grain-field, orchards and gardens, but the rich fluids from the heaps, which most husbandmen allow to run to waste, are collected into trenches, drawn by suction pipes into carts and employed as an invaluable fertilizer.

There are few exceptions among the German agriculturists to this ceaseless round of bringing feed to the animals, and fertilizers to the fields; in short, they allow nothing to take care of itself. But in some of the villages the cattle of the poor are allowed to crop the grass by



A VILLAGE GROUP.

the wayside for a few hours daily, the balance of their sustenance being obtained through the efforts of the children and the women, who scour hill and vale with knives and sickles, cutting blades and tufts of grass which have been overlooked by the harvesters and putting them into baskets or cloths. In the forests they may be seen gathering the cones, which fall from the fir trees, to use for fuel.

THE FORESTS OF GERMANY.

The peasants and villagers are very particular what they do in the forests, for if not actually government property they are under its super-

vision and control. The preservation and cultivation of timber lands have been as carefully studied as the science of agriculture, and there are few timber tracts of any extent in the empire through which one can pass without discovering miniature forests and groves, neatly fenced, which are destined to take the place of the giants which are constantly being felled. The most extensive forests are found in Central and Southern Germany, and, at different times and by different writers, they have all been merged into the depths of the Hercynian Forest, the bug-bear even of old Rome.

The blackest member of this dense Hercynian Forest is the Black Forest, which for ninety miles throws a mighty covering of pine, beech and fir trees nearly to the summit of a mountain chain. The forest stretches from near Heidelberg, in Northern Baden, along the valley of the Rhine almost to the Swiss boundary. Within it rises the great Danube, and the black woods of fir, whose branches are so intertwined that the very twitter of the birds has a muffled sound, have given birth to more giants, hobgoblins and robbers to frown upon the dreams of childhood than all other localities upon the surface of the earth. But the Black Forest is not all shadow, from which horrors issue. For eight months in the year the summits of the mountains above it wear their caps of snow, and from its feet creep pretty valleys clad with grass and vines, for as many months. The Rhine side of the forest pitches the rivers down the steep rocks with tumult and roar of waters ; its eastern slopes shed them off so gently that they flow through the cool shades of the fragrant woods with just murmur enough to prove them alive.

The Black Forest spreads out from the mountains for several miles on either side, and openings in it are planted to small fields of rye, oats or potatoes, with here and there a saw-mill humming and screaming on the bank of a picturesque stream ; or a farm house, with its wide projecting roof and balcony beneath, appears ; or a whole village containing factory buildings where the rye straw is being turned into hats and some of the forest timber into clocks. Most of the strength of the Black Forest, however, goes into the masts and timbers of ships.

THE GERMAN AND THE RHINE.

The Rhine is the national cord which binds Germany more firmly together than even her constitution. There are High and Low Germans, Bavarians and Hanoverians, but they are all agreed that the Rhine is the dearest river in the world, and if only one thing could be left to the Fatherland every strong native voice would shout, "The Rhine! The Rhine! Take all but the Rhine!" The river is like the most pleasing type of the national character — broad, deep, rugged, tender, impetuous

yet controllable. Primarily it draws its life from the glaciers and cold streams of the Alps. As it rushes along toward the Fatherland it receives hundreds of tributaries, until, no longer able to contain its vast supplies, it spreads out into the fickle Lake of Constance. Somewhat subdued in its impetuosity, it flows steadily toward France, but as if suddenly determining upon another course, turns abruptly to the north and becomes the loved one of Germany. If there is any one part more than another to which the national heart clings and over which it swells, where "The Watch on the Rhine" will burst forth from German lips and echo along steep rugged banks, among ruined fortresses and heavily laden vineyards, it is that portion of the splendid river which lies between Mainz and Bonn.

But others than the Germans have become drunk with the glories of the Rhine. One of the greatest of our American poets and most mellow of scholars exclaims: "O, the pride of the German heart is this noble river! And right it is; for of all the rivers of this beautiful earth, there is none so beautiful as this. There is hardly a league of its whole course, from its cradle in the snowy Alps to its grave in the sands of Holland, which boasts not its peculiar charms. By heavens! If I were a German I would be proud of it, too; and of the clustering grapes that hang about its temples, as it reels onward through vineyards, in a triumphal march, like Bacchus crowned and drunken. But I will not attempt to describe the Rhine; it would make this chapter much too long. And to do it well, one should write like a god, and his style flow onward royally with breaks and dashes, like the waters of that royal river, and antique, quaint and gothic times be reflected in it."

FOLK LORE.

To every old castle which hangs fondly over the banks of the Rhine, as if loth to give up the ghost, some weird tale of genius or giant, or of bold knight and fair lady, is attached. There is scarcely a foot of ground which does not add its mite to the folk lore of Germany; and since many good people have become religious, the old ideas of sprightly dwarfs and helpful fairies have been strangely entangled with the God and Christ and angels of their faith. The Lord himself is supposed to come to earth and in various forms, during the silent watches of the night, mysteriously repair the leaking roof of the godly widow, caulk and paint the old boat of the good fisherman and put together the barrels of the pious cooper. The ghosts still haunt the castles, the fairies hide in the forests and the gnomes delve in the mountains, but the number of characters is increased. Each city also has its wonderful story to tell. For

instance there is Mainz, that massive, warlike city, which has presented a grim, stern front ever since Drusus built his castle before Christ lived. There is still to be seen a mass of stones, supposed to be his monument, and the remains of a vast Roman aqueduct. The town, with its ponderous fortifications, might remind one of how much that is Roman lies at the base of the German character. Gutenberg was born here also. But the quaint old German frau will tell you that Mainz is noted because when the Emperor Constantine was marching from it the Holy Cross appeared to him; that the city is famous, not that Charlemagne should have been born in it and should have built his palace of "Ingelheim" just within its walls, but that an angel should have visited him and given him warning of an attempt upon his life. The tale is spiced with magic herbs which enabled the king to understand the language of birds, with contests with mysterious knights in dark forests and all the etceteras. Charlemagne



SCENE ON THE RHINE.

made the hills and valleys, opposite to the palace which he called Angel's Home, to glisten with vineyards, and filled immense cellars with their rich products; and another story runs that from his mighty tomb in Aix-la-Chapelle the great king steps forth annually, when the harvest is at hand, and blesses the villages, the cottages and the vineyards which he loved so well and which sleep so peacefully on the banks of the Rhine.

The tomb from which Charlemagne's gigantic ghost is said to stalk is in a beautiful cathedral in Aix-la-Chapelle, which is in Rhenish Prussia near the Belgium boundary, and at the time of the great monarch's death was a convenient point from which to survey his mighty dominions. Charlemagne's chair, his portrait, and the pictures of other German emperors who were crowned here previous to the middle of the sixteenth century, are also on exhibition in the cathedral or the town hall. Once in seven years it is customary to expose to public view a collection of

relics which Charlemagne received from the patriarch of Jerusalem and a Mohammedan caliph. They are usually preserved in a tower at the west end of the church.

THE HARTZ MOUNTAINS.

Leaving the Rhine to creep between the high embankments of the Netherlands, or to break through them with its cruel vigor of the spring-time, we pass to another region which is redolent with gnomes and fairies. The Hartz mountains are not even recorded on many maps, but who does not know of the Brocken, upon which the witches, under the masterly leadership of Goethe, celebrated their annual meeting during Walpurgis Night. From their sides of granite, limestone and sandstone are shed the waters of the Weser and the Elbe, and the Brocken, as the pivot of the range, has been washed into those swelling lines which give it the appearance of a stupendous ant-hill built up in the clouds, or a distant world which might, any moment, set out to roll in space.

THE BROCKEN AND GOETHE.

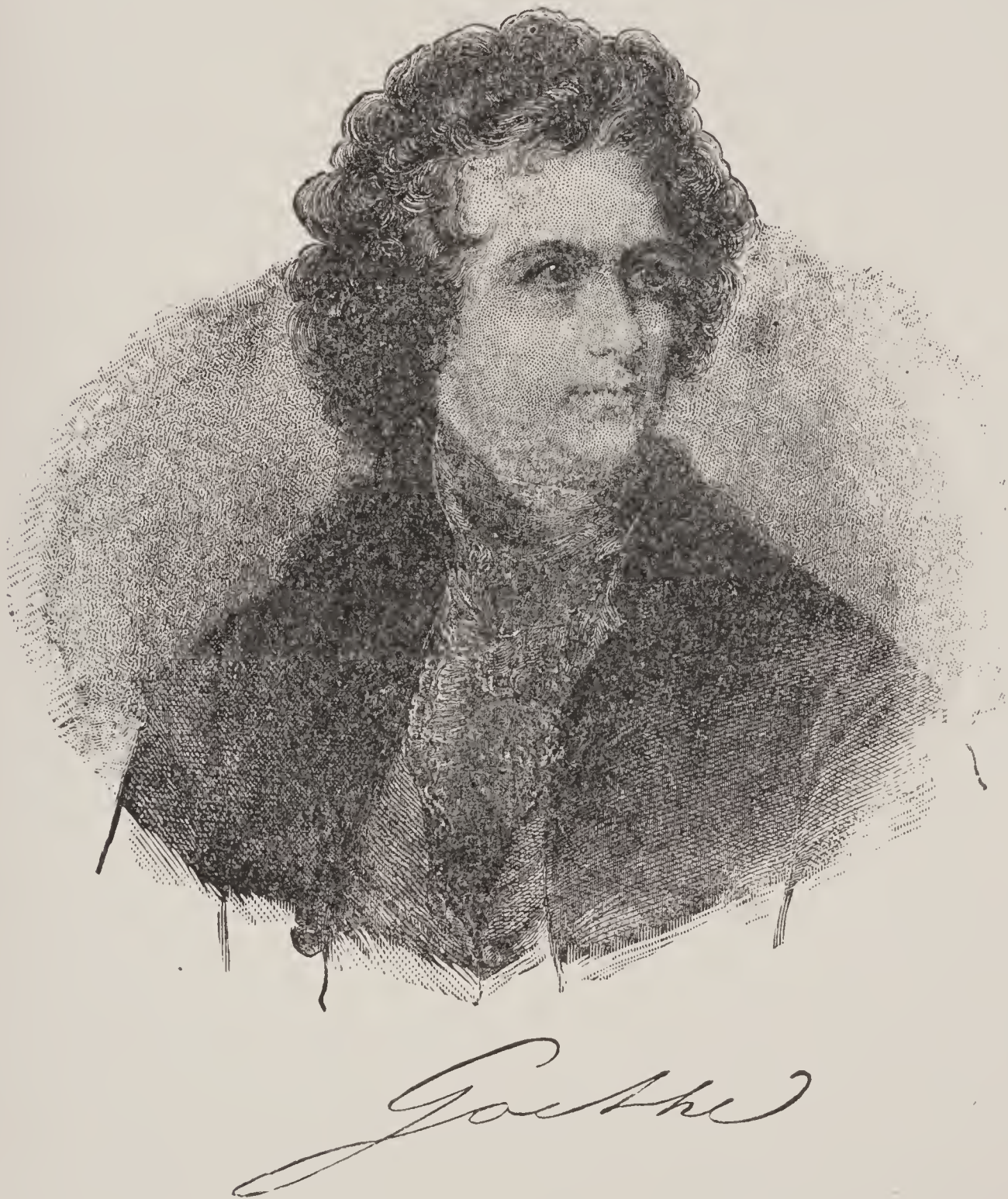
When Mephistopheles suggests the desirability of a broomstick to ascend the mountain, where a visit was to be paid to the witches, Faust replies :

While fresh upon my legs, so long I naught require
Except this knotty staff. Besides,
What boots it to abridge a pleasant way?
Along the labyrinth of these vales to creep,
Then scale these rocks, whence, in eternal spray,
Adown the cliffs the silvery fountains leap:
Such is the joy that seasons paths like these !
Spring weaves already in the birchen trees;
E'en the late pine-grove feels her quickening powers;
Should she not work within these limbs of ours?

In other words, Faust not only desired to drink in the beauties of the Brocken, but he could see no reason why they should not use their own good German legs. Readers of the immortal tragedy know what they found, and there are few of a fanciful, wonder-loving disposition who have not met the gnomes of the Brothers Grimm, which little misshapen workmen originated to so great an extent in the folk lore of the natives of the Hartz. Even these delving philologists, one of them, at least, among the greatest of his age, could not exclude from their literary life the quaint conceits and honest beliefs of the common people.

The Brocken is ascended from the pretty mountain village of Ilsen-

berg, with the black pipes of the foundries pouring forth smoke and flames in defiance of the trees which cluster around. The climb is usually made without even the staff with which Goethe was assisted and brings one through glades and pastures, forests of pine, over carpets of moss and fir cones and wild gardens of roses, forget-me-nots and purple heath, with moss and creepers covering the rocks which overhang the pathway. Black charcoal burners, both men and women, are seen working near masses of felled trees, and further along, it may be, there



will be found a miniature forest of fir trees, a few inches in height, which in years to come will furnish their grandchildren with work. The tiny trees are surrounded with little fences, and as they grow will be placed further apart.

Much of the course of the Brocken is determined by the windings of the Ilse, but as we approach the Blocksberg, a spot haunted by witches and spectres from time immemorial, the path leaves the stream and the

scenery becomes wilder and grander. Great blocks of granite and mossy boulders shut out the keen air, which comes to us with a touch of relief when we reach a more exposed point. Of course Hans Christian Andersen has had his story about the Brocken, especially about the Blocksberg, which enormous rock looks with such a secure air over the surrounding country. He says that the beautiful maiden Ilse fled to it with her bridegroom when the Deluge carried the waters of the northern seas to the very base of the Brocken. At the summit of this famous rock is an inn, and in the hostelry is a visitor's book which contains verses and sketches by not a few noted men and by thousands of would-be wits. The genial Danish poet and story-teller left his mark in it himself and did not disdain to carve his name on the pine trees of the mountain. He also drank in, with quiet enjoyment, as thousands have done before and since, stories about those immense granite blocks, the Witches' Altar and the Devil's Pulpit.

BERLIN.

The German life, in all its diversity and intellectual muscularity, is portrayed in Berlin, a massive, square city, set down on a sandy plain and cut in two by a sluggish river, and further divided by broad streets which stretched regularly through the city, as if made for the majestic tramp of the imperial army. Unter den Linden, a splendid street with a double avenue of linden trees, is where the majority of visitors are taken to see the most of the empire's capital. Nearly opposite the great university is the royal palace, and directly opposite a magnificent bronze statue of Frederick the Great. The names of Fichte, Hegel and Schelling cling to the university, their fame going along more modestly than that of Frederick upon his great horse. On each side of the royal palace are the fine public squares called Lustgarten and Schlossplatz.

Opposite the Lustgarten is one of the hundreds of institutes in which the German people take a just pride; it is the old museum, built upon a former bed of the river, the entrance being through a number of imposing porticoes, ornamented with statues and bronze figures. Its collections of vases and coins and its sculpture and picture galleries are celebrated over Europe. In the rear of the old museum is the new one containing antiquities of the northern nations and of Egypt, an entire hall decorated with paintings by pupils of Kaulbach, casts of famous statues and art collections of all descriptions. The Egyptian department is not only very complete but is unique in its arrangement, it being exhibited in a court which is modeled after an Egyptian temple. In the Linden is also the national gallery of paintings and other famous col-

lections. The Royal Theatre, the Italian Opera House, the stately parks, and elegant pleasure-gardens both within the city and its suburbs, show the pleasure-loving side of the people. In one of the most charming of the suburban parks, is a monument to the memory of Humboldt, who was a native of the city. The city is adorned, from one extremity to the other, with masterpieces of architecture and art by the famous Schinkel, whose genius took a remarkably wide range; for he not only excelled as a historical painter and sculptor, his works being collected in a special museum, but he was the architect of some of the finest public works of Berlin.

The capital is, preëminently, the imperial city of Germany, not only in the narrow but the broad sense of the word. Kings, artists, scholars



MUSEUM AT BERLIN.

and poets appear in their marble pallor in the parks, on public buildings and in palaces and private houses. There are royal libraries, royal palaces, royal theatres and streets named after the kings.

OSTREICH, OR AUSTRIA.

In Charlemagne's time most of Western Austria south of Bohemia was called Ostreich, the East Mark, the East Country, or the eastern frontier of Germany. The Great Karl drove back an invading tribe of fierce Huns and annexed this district to his dominions as a shield between them and the empire. This frontier land was further extended, and although it was at one time conquered by the Hungarians, with the exception of a period of fifty years, the Emperor of Germany held it

for 260 years, appointing princes to rule over it either as a margrave or a duchy. The rulers of the duchy were continually quarreling with the Hungarians, who were infidels and of an alien race, and finally with the extinction of the ruling line, the last member of which fell in battle with the enemy, the province floated around for a time outside the control of the German Emperor. The states of Austria and Syria were next ruled by a son of the Bohemian King, who, in turn, ruled his country as a state of the German empire.

But the empire of Austria did not commence to assume its present shape until the German Emperor seized the provinces of the Bohemian King and placed his son over them, the first of the famous House of Hapsburg. The imperial family of Austria derives its name from the castle of Hapsburg, or Hawk's castle, which a member of the house built in a Swiss canton during the eleventh century. The princes of the family, before they became of royal blood, held, at different times Alsace, Breisgau, Alemannia, Swabia and Aargau, the Swiss canton in which the castle was erected. Their Swiss possessions were the cause of many misfortunes to the House of Hapsburg, two members losing their lives while attempting to regain them. By marriage the thrones of Hungary and Bohemia passed into the possession of the family, other provinces were ceded to them, and not only did the great state become an archduchy of Germany, but the House of Hapsburg grasped the imperial scepter of the empire itself, of the Netherlands, Spain and the Indies.

The Hungarians and Bohemians, however, were as distinct from the Germans in their race characteristics, as the Dutch were from the Spaniards whom the Spanish-German Philip desired should rule over the Netherlands. The Hungarians are of the Finnic and the Bohemians of the Slavic race, and, as such, belong by natural right to the people who compose the Russian empire. The Slavs alone number over fifty per cent. of the population and the Hungarians over fifteen per cent. The Germans form a quarter of the population. The balance are Italians, Armenians, Jews and representatives of all races under the sun. They form merely a collection of people within certain geographical limits.

The same tyrannical measures were taken in Bohemia as in Holland to crush the spirit of the Reformation, but John Huss left a martyred name and founded a new literature. Bohemia and Hungary are, in fact, treated merely as conquered provinces and never since they were incorporated with the empire have their people ceased to strive for separate governments. But we shall treat the Bohemians and Hungarians, hereafter, as allied to the families which go to make up the Russian character.

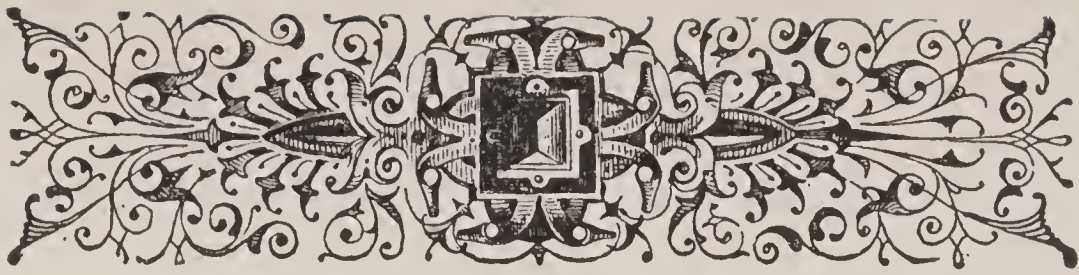
VIENNA.

In the fifth century the Huns drove the Romans away from a town which they had founded beyond the Alps, several centuries before, as a station for legions, as a base of operations against the German tribes. This station and town was called Vindobona, and when Charlemagne established the East Mark, or Ostreich, it was the principal city of the new country. It became the residence of the princes whom he placed over the duchy ; and under the House of Hapsburg it obtained its start as one of the finest of the European capitals, becoming the seat of the German emperors. But through the arms and intrigue of Napoleon the German states were organized into a confederacy, and Austria was alone left to Francis.

Much of Vienna's fame as a modern city rests upon work accomplished during the past century. The unsightly walls which surrounded the old city have been torn down and thirty-six suburbs admitted into the corporate territory. Within ancient Vienna, however, are the grandest squares and edifices, and the limits of the old city are retained by a belt of boulevards nearly three miles in length. The present municipal limits are also indicated by another belt, which is sixteen miles in length and follows the line of low ramparts erected during the beginning of the eighteenth century. The Ringstrasse, or that street which marks the bounds of the old city, is lined with palatial residences, as are also the streets which intersect it. In this locality are the opera house, archducal palaces, academies, museums, the imperial theatre, the military headquarters and other edifices and interesting localities, which, to mention, would be tiresome and to describe impossible. The center of this area is St. Stephen's Square, which is also the geographical center of Vienna. Many of the leading streets converge here, and the grand St. Stephen's cathedral and the Episcopal palace are worthy ecclesiastical monuments to this stronghold of Catholicism. In the church are numerous monuments and underneath it vast catacombs. There are numerous squares, all worthy of notice, but perhaps the Franzensplatz is most visited by foreigners since it is formed by the four wings of the imperial palace. The outer palace square is the largest in Vienna, containing statues of Archduke Charles and Prince Eugene ; the inner square, the Franzensplatz, contains the monument to Francis I. Within the palace are not only splendid treasures, among other valuable curiosities the regalia worn by the German emperors when they were crowned, but cabinets of antiquities and of zoölogy and botany. Under royal patronage are also fine art galleries, a truly imperial library, not only of books but of engravings ; a print-

ing office of vast appliances and the University of Vienna. The university has a world-wide fame, being founded in the fourteenth century a few years previous to Heidelberg. Its medical school has long enjoyed celebrity. Connected with the University are museums, observatories, botanic gardens, and collections of every description. The Oriental academy which prepares candidates for diplomatic service in the East, is peculiar to Vienna. A great assistance to them in their studies is the oriental collection of manuscripts in the library of the academy, pronounced by some the richest in the world.

Vienna's reputation as a city of magnificence and of grand proportions, a diversified pleasure resort for all nationalities and tastes, is enhanced by her theatres, gardens and out-of-door resorts. An island in the Danube, several miles in length, called the Prater, is laid out in parks, avenues and promenades, and may be called the fashionable resort. This was the scene of the Exhibition of 1873. Besides the theatres, some of them unrivaled in Germany, and the gardens adorned with works of art and frequented by a greater diversity of nationalities than any other localities in Europe, there are most picturesque surroundings to be enjoyed. The imperial gardens, menagerie and summer residence are a few miles from the city. There are old castles and ruins for the artist and antiquarian, and bold heights from which a grand view of the Alps and Carpathians may be obtained. A combination of natural grandeur, quaint picturesqueness and historic charm is the mountain of Kahlenberg, upon which are an old ruined castle and a church. It was from this height, overlooking an impressive expanse of mountainous country, the mighty Danube and Vienna itself, that Sobieski, the fiery warrior King of Poland, saw the great army of the Turks entrenched before the imperial city, and it was in the church of the ruined castle that he prayed for success in the coming conflict. The Hungarians were in rebellion against their German rulers and had invited their blood relatives to assist them. The battle before Vienna was as effectual in pressing back the Mohammedans from Christian Europe as the battle of Tours; so that Sobieski, who had repeatedly saved Poland from the Turks, was now hailed as the savior, not only of the German empire, but of Christianity.



THE SCANDINAVIANS.



THE Cimbri are said to have been the first inhabitants of Denmark. After they had emigrated to Great Britain the Goths took possession of the country, and the son of Odin, their god of war, is reputed to have been their first monarch. The people seem to have been divided into two classes: "freemen," who were the warriors, pirates and governors of the land, and "bondsmen," who were the huntsmen, fishermen and peasants. While the Danish monarchs were firmly seated on the throne of England, Denmark itself was torn with civil dissensions. Finally, however, the country was not only consolidated, but Norway and Sweden were united to it, the three forming a great Scandinavian kingdom. This union, however, was of comparatively short duration. Sweden was erected into a powerful state in the sixteenth century, and Norway followed during the first part of the present. Germany had for centuries claimed the duchies of Schleswig and Holstein, which originally comprised South Jutland. In 1864 Schleswig-Holstein was annexed to the kingdom of Prussia, and is now, therefore, a portion of the United Kingdom, while Denmark has been so dismembered that she retains but the northern part of the peninsula of Jutland, with some neighboring islands, Greenland, Iceland, the Faroe Islands, and insignificant possessions in the West Indies.

THE DANISH PEASANTS.

For over a century the peasants were serfs to the crown and to the German nobility, and their disabilities were not entirely removed until the commencement of the nineteenth century; and this, notwithstanding that more than half the population are devoted to agriculture. The Danish peasant is the type of bodily health, strong and muscular, of middle height, fair complexion, light hair and blue eyes. He is open and unsuspicious, not easily aroused to action, and rather yielding in disposition. His home is not only cleanly, but indicates that the Dane is æsthetic in his tastes. Flowers and pretty little decorations, both

without and within, make the cottages gems of art and comfort. The peasantry not only cultivate their small farms, but raise horses and cattle. The horses are especially valued for cavalry or draught purposes, and the cattle in connection with the dairy. Sheep, also, are kept more for their milk and for their flesh, than for their wool. The Danish peasant does not stop at cultivating his farm, tending his live-stock and making butter and cheese, but manufactures his own wearing apparel and domestic utensils.

THE DANISH SEAMEN.

Though individually bold seamen, the Danes are not the warriors of the seas that they were when they were the scourge of European coasts and the conquerors of England. Other nations have even usurped their fisheries, which in the middle ages were of great importance. They are more apt, in short, to be the sailors for other countries than to independently navigate their own vessels. At home many of them are employed in the oyster beds lying near the northeastern coast of the peninsula, being a portion of the royal domain.

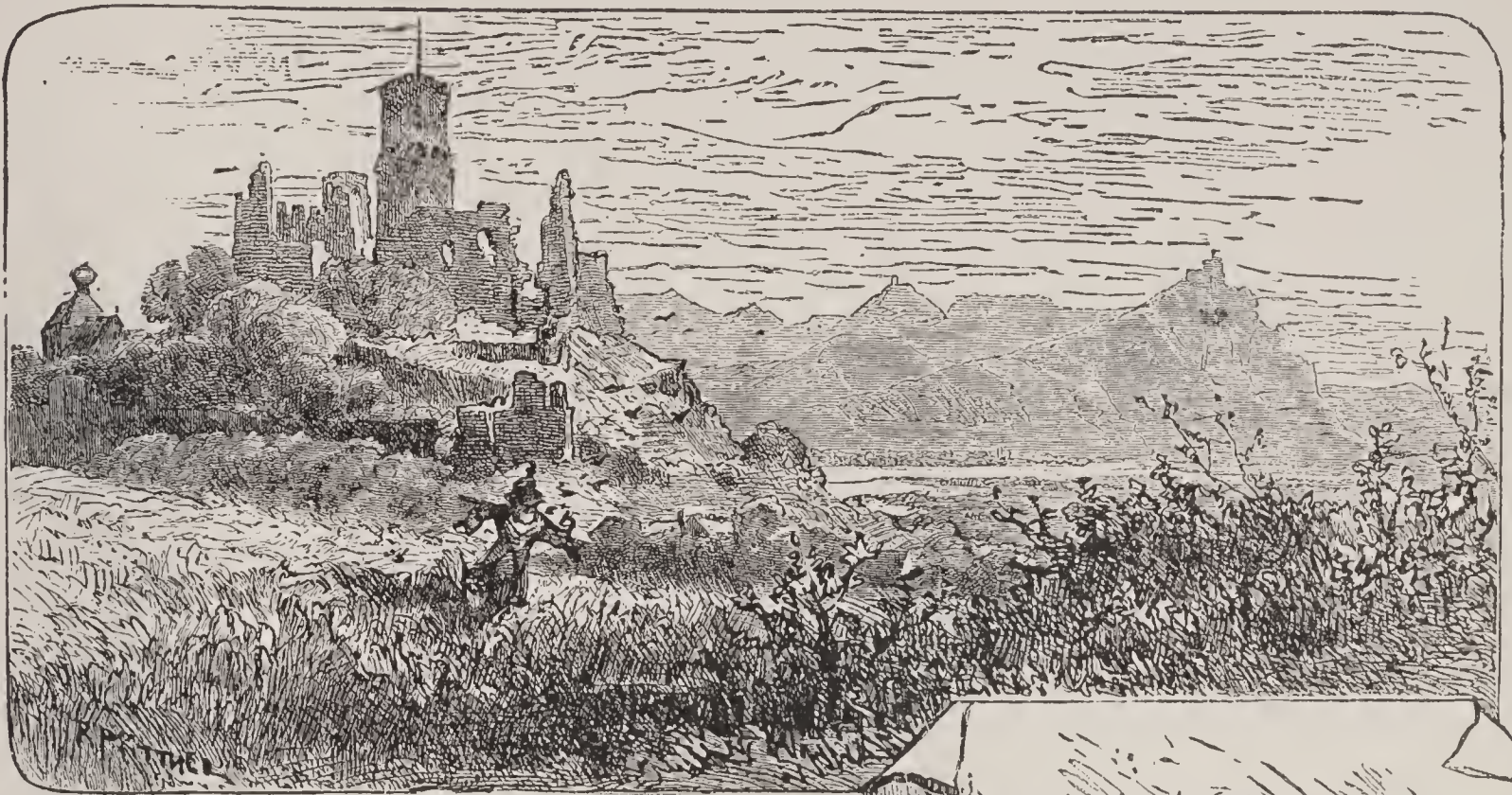
Many Danish seamen find employment in Greenland, where their nation has established a dozen or more different colonies or factories along the coast. Here they may be said to have rather a monopoly of the employment, for each settlement is little more than a government station, presided over by a trader and his assistant, who receive their salaries from Denmark.

Iceland became subject to Denmark in the fourteenth century, but its natives are more Norwegian than Danish and their institutions and language were imported from Norway when its people were pagans; so that Norway must have the honor of preserving the ancient tongue of the Northmen in its purity. Danes, Norwegians and Swedes meet here as upon common ground and sing their ancient sagas. Fishing is the chief occupation, although the cod-fishery is prosecuted here to such an extent by the French government as to exclude many native seamen. From two to three hundred vessels and about 7,000 seamen are engaged, more than anything else to train themselves for the navy.

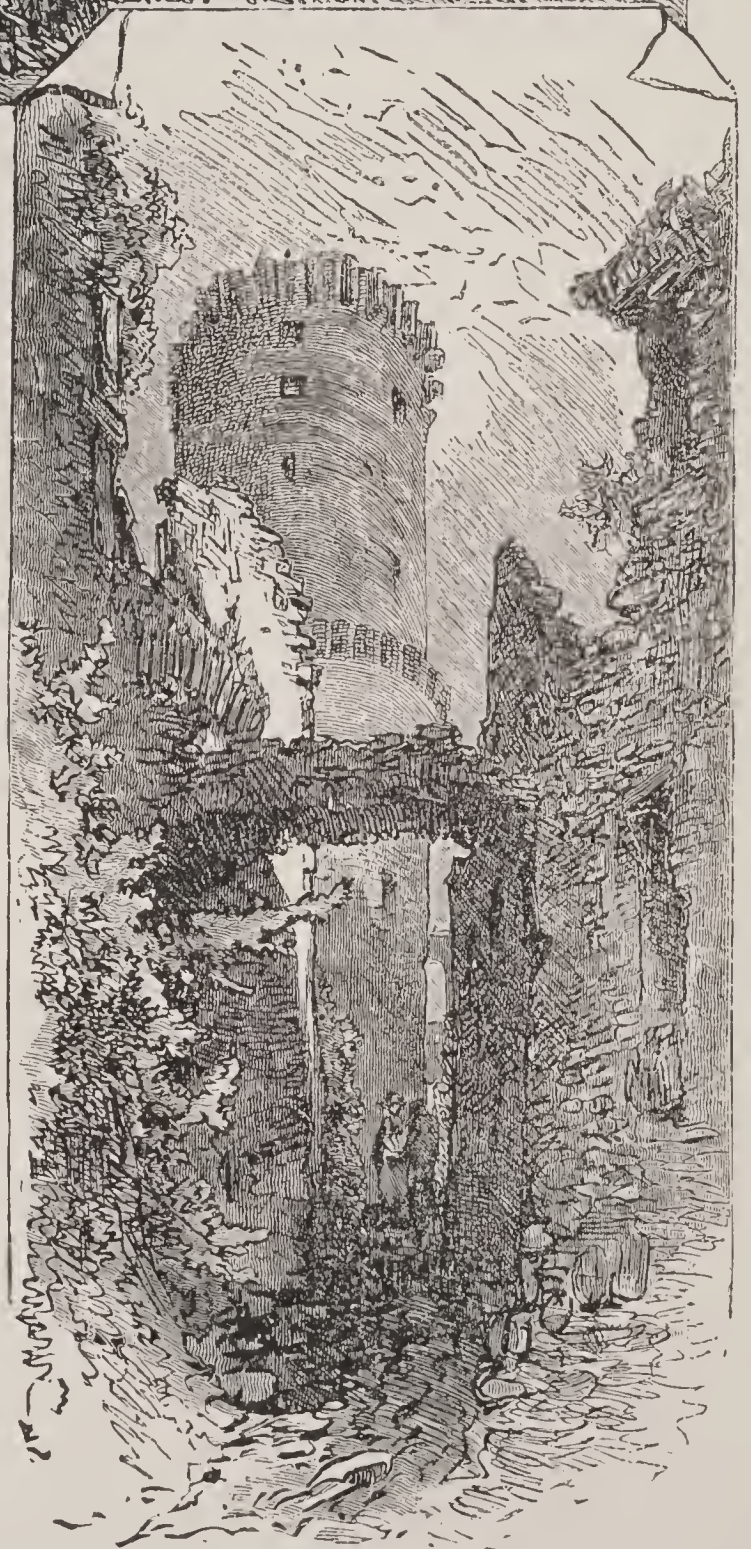
COPENHAGEN.

The center of this grand central point of Denmark is a large square on an island, from which radiate broad streets, also leading to a second island, upon which is built a division of the city called Frederikshavn. The finest thoroughfare is Broad street, which connects the

square directly with the fortress of Frederikshavn. The old city of Copenhagen is called West End, being situated at the extremity of the



principal island, the ancient royal palace having been converted into a historical treasure house, separate apartments being set aside for collections bearing upon the reign of each king from Christian IV. The famous old palace of Christiansborg, which was destroyed by fire, was rebuilt during the first portion of the century. It is on a little island, being now the parliament house, contains a spacious banqueting hall ornamented by four of Thorwaldsen's splendid bronze statues, and is, perhaps, the city's most imposing structure. Other palaces, formerly occupied as royal palaces, are devoted to military instruction, the fine arts, etc. The principal royal residence consists of four palaces, erected by different nobles and purchased by the King after the destruction of Christiansborg. While a royal guest, Thorwaldsen, the great Danish sculptor, died suddenly of heart disease. His magnificent marble work, "Triumphal Entry of Alex-



FREDERICKSHAVN.

ander into Babylon," adorns the palace, and other evidences of his genius are seen in the churches and public buildings of Copenhagen. The body of the modest man lies in a fitting mausoleum, in a museum which the city erected to contain the works which he bequeathed to it. The museum of Northern antiquities, representing the stone, bronze and iron ages, is unrivaled in the world, and the royal library is among the largest in Europe. In a word, Copenhagen is a magnificent city, and the most of Denmark's commercial and intellectual activity is to be found in it.

Although born in what is now German territory, Tycho Brahe, who was of true royal blood, received his education in Copenhagen, and as the father of practical astronomy Denmark has the honor of giving him to the world.

NATURAL AND ARTIFICIAL BOUNDARY.

The natural division between Norway and Sweden is a mountain chain covered with forests; the artificial division is "a broad avenue cut in the forest and having at certain intervals stone monuments. This avenue is maintained with great care by the Norwegians, and its condition regularly reported to their Legislature." The Norwegian side of the chain is generally rocky and precipitous, while in Southern Sweden it consists more of a plateau, from which rise lofty peaks and which declines gradually toward the seashore. The southern extremity is a fertile plain. Northern Sweden is rocky and bleak, and Central Sweden essentially a forest country. In the regions toward Lapland the wild reindeer are met with, while the brown bear is found in the dense forests and is shot and trapped.

RAVAGES OF THE LEMMINGS.

A greater enemy to Sweden than the bear or any other beast is an animal of the rat species, not more than five inches in length. Periodically vast troops of these animals, called lemmings, come down from the north where they have been feeding on moss, lichens and grass, and emigrate toward the Atlantic Ocean or the Gulf of Bothnia. Hawks and owls above them, and bears, wolves and foxes behind them, and in their very ranks, do not so diminish their mighty numbers as to prevent a wholesale devastation of crops and pastures. Huntsmen and villages turn out and wage war against this invasion of the beasts of the field, but armies of the lemmings find their way to the warmer coast regions. After having spent a winter there the experience through which they

have passed does not deter the old ones from migrating again to their northern grounds, being reinforced by millions of the younger generations. These migrations southward are said to be occasioned by a pressure of population in the northern mountains of Scandinavia, for lemmings breed almost as rapidly as rabbits. The Lapps eat the lemming. In ancient times the Scandinavian peasants, seeing these animals descending from the mountains and from the north, like clouds from above, imagined that they fell as plagues from heaven, and they were often exorcised by the priests as troops of evil spirits.

PEASANT AND COTTAGER.

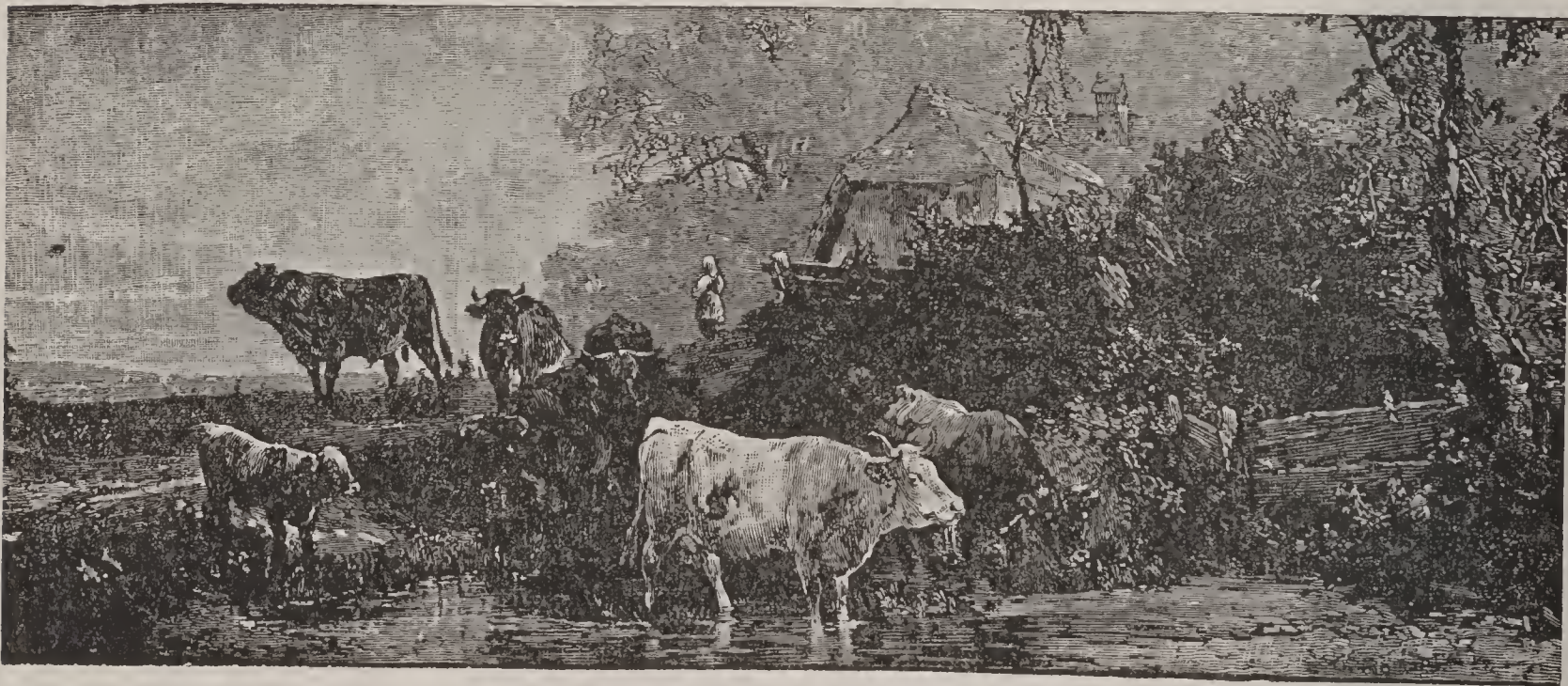
These are representatives of two distinct classes, the peasant being one who owns his land and house, while the cottager hires both and may be called a farm laborer. Although the tendencies of the Swedes are toward democratic ideas, the cottager is far below the peasant socially. The agriculturists are crowding out the nobility, many of whom are now extremely poor, though so proud that they will not labor to retain their property. They formerly owned one-fifth of the lands of the kingdom. Those engaged in the manufacturing industries, such as making cotton and woolen cloths, silks and leather, and the metal workers are called burghers. Although the Swedes as a people still drink considerably, the legislation of the kingdom has checked this vice very perceptibly, so that the distilleries within thirty years have decreased from nearly 90,000 to a few hundred. There is still much to be accomplished in this line, however, since many of the Swedish peasants, cottagers and working-men give both Sunday and Monday to dissipation; the latter especially, which with other people is called "Blue Monday," being the first working day of the week, is usually set aside for such a decided jubilee that it has been dubbed in Sweden "Free Monday." And yet though so many thus strike out a laboring day from the week, the nation is thrifty, industrious, progressive and independent, gradually absorbing the property formerly held by the nobility merely by right of birth.

There is one class of householders, however, which stands if anything above the peasantry. The military colonists form a very important body of the army. This grade was established by Charles XI., and consists of select soldiers, who are distributed in military districts, and each provided with a house and a piece of land. This he cultivates for himself, but is actually provided for by the holders of crown lands in the district to which he is assigned, receiving his pay in money or in kind. The military colonists comprise about 21,000 infantry, and 4,000 cavalry, and as their entire annual period of drill does not exceed a month

and a half, the service is not much of a hardship. The regular reserve is drawn from the whole male population, between the ages of twenty and twenty-five years, and no substitutes are allowed. Besides these are the conscript troops, composing the Royal Guards, Artillery and Engineers; the hussars, the flower of the army, who are enlisted for six years and, with the military colonists, comprise the active soldiers; the militia of Gottland, who are not obliged to serve out of the island, and the volunteer rifle association.

THE SWEDES.

The Swedes are a law-loving people, but are more prone than the Danes to stubbornly resist dictation from royal sources. The law which regulated the costumes of servants, peasants and, in fact, those of all the



SWEDISH LANDSCAPE.

lower classes, nearly caused a revolution. Now every one dresses as he pleases, the peasants being particularly fanciful in their tastes. Wooden shoes, or leather shoes with wooden soles, are a general feature of dress. "Men, women and children labor together in the fields; women do various kinds of outdoor work in the towns, such as the mixing of mortar and the tending of masons, and most of the drudgery in factories. By law no children under twelve years of age can be employed in a factory and none under eighteen can be required to work after dark."

Reference has been made both to the Swedes' loyalty and their independence. Their attitude toward the Queen is a fair illustration of their temperament. She shared the general dislike shown to her husband, who was struggling against the national parliament of Norway and seeking also to subject Sweden closer to royal authority. The Norwegian peasants, who really constitute the nation, despite their

jealousy of the Swedes, added their voice in protest against his acts, and with the concession of the royal pair to some of their most important demands, their attitude became more friendly. The marriage of one of the young princes to a girl of comparatively humble standing has also had its effect. In connection with this affair a little incident is related, which is worthy of notice. The Queen was obliged to submit to a serious surgical operation, and upon what she thought would be her death-bed, gave her consent to the union. While the surgeons were plying the knives the palace was besieged by a dense crowd of anxious subjects, and when the Queen had passed the ordeal she was so affected by the general solicitude that she expressed her feelings in public print. The royal family, in fact, seem to make the newspaper as common a vehicle for the conveyance of their sentiments and of information as any of their subjects. It was reported, not long ago, that one of the King's sons was about to marry a certain lady, whereupon the prince inserted a card in a newspaper, which read thus concisely:

"I never saw that lady but five minutes."—OSCAR.

Such little incidents as these make one realize the small distance which lies between the peasant and the King of Sweden and Norway.

STOCKHOLM.

The pride of Sweden is Stockholm and it is undoubtedly one of the most attractive of European capitals. The city proper is built upon three islands, the surface of which has been raised by piles far higher than the natural level, and connected by massive bridges. The royal palace, a massive structure of granite, stands upon the central island and the most elevated, which is further adorned with government buildings and great mercantile houses. Upon another island are most of the elegant stores and mansions and the national museum. The working classes occupy the third island. All around, upon the islets which stud adjacent waters, are extensive pleasure grounds, monuments, royal palaces, and everything which can please the eye and gratify the national taste. The tombs of Sweden's royal soldiers and of Bernadotte, her adopted king, and the founder of the present dynasty, are in the churches of Stockholm. In the city is also shown the house where Swedenborg was born. Hundreds of manufactories send their clouds of smoke over the fair expanse of waters and great vessels and steamers move majestically past her harbor fortress and moor at her quays, upon which the royal palace fronts. The city is connected with the mainland by railway.

THE NORWEGIANS.

The Danish language, with unimportant modifications, is generally spoken in Norway as in Sweden; but the mountaineers and sailors of the north who do not frequent the towns use a dialect more like the old Norse tongue. As the language of the Northmen was exported from Norway to Iceland nearly a thousand years ago, so within the past century an attempt has been made to revive the Icelandic tongue, or the Norse, in Norway. The different dialects now in vogue away from those parts of the kingdom which were subject to Danish influence, when the country was a dependency of Denmark, not only conform quite closely to the old Norse, but the very costumes of the people seem to belong to another age. The women wear immense woollen skirts and bright colored knit bodices, fastened and adorned with silver or brass clasps and buckles.

WILD LIFE ON THE COASTS.

On the western coasts of Norway, amid the rocks, precipices, cataracts, mælstroms, glaciers, pine forests and icy fiords, the strong, yellow-haired Norwegian, daring the awful storms of that wild region in his weather-beaten fishing smack, is the true son of the Northman. From the crest of the waves he can witness some of the wildest sights in the world. Sea and land are wild and bold, and he clings to them both until flesh and blood cry out—and then he emigrates.

Although fish is caught in every lake and stream of the interior, the salmon, herring and cod fisheries of the coast are the most important. The latter, alone, give employment to about 25,000 men. The chief grounds are the Loffoden Islands, which lie above the Arctic circle. At the southwest end of this group is the famous mælstrom. From this point the coast of the Arctic ocean trends northeast toward the Russian frontier, and is so cut up into rocky islands, solitary rocks, peninsulas and promontories, that it is simply a tremendous jumble of sea, land and mountain. At places the stormy waves beat into the fiords through desolate gorges nearly to the Swedish boundary, while all of the land not dashed by the sea is heaped with mountains which send their great glaziers to the water's edge. It is Switzerland set down on the sea-shore in the Polar regions.

The influence of the sea and of the Gulf Stream, however, greatly modifies the climate, so that it is more mild than any other country in so high a latitude. Norway contains the highest point of land, and the most northerly town in Europe, and yet many of the western and north-

ern fiords are nearly frozen. Those of the south, on the contrary, are filled with ice, as they escape the direct influences of the Gulf Stream.

A GIGANTIC SNOW FIELD.

It is in Southwestern Norway that the highest mountains, the greatest snow fields and the vastest glaciers are found. Bordering the shores of Sogne Fiord, which extends for many miles inland, are peaks which shoot 8,000 feet above the sea. At a lower level of about 1,000 feet is the snow field of Justedal, the largest in Europe, covering an area of 600 square miles. From this and other plains of snow vast glaciers slowly fall toward the sea, but are often arrested by more level land, in which have been formed deep lakes. The upper valleys and heights, as in Switzerland, are covered with forests of pine, and pastures to which cattle are driven. These famous pines also fringe the fiords, and are, next to the fisheries, Norway's greatest source of revenue. Among the industrial arts ship-building is almost the only one which is extensively cultivated, the people being generally their own manufacturers. The most extensive forests of pine and fir stretch along the rivers which flow into the southern fiords, in the vicinity of Christiania. Not only are the woods alive with lumbermen, but the industry has built up whole villages, and the timber merchants of Norway are among her substantial citizens. The scene of the greatest activity is Drammen, a small city in direct water communication with the capital, and to which most of the lumber is sent for export. Drammen also has manufactories for rope, sails, etc., and may be considered the most important outfitting point for vessel-men in Norway. The wood is not only converted into ship-material, much of it also being sent to France, but is used for fuel in working the copper and iron mines.

UNCERTAINTY OF CROPS.

On account of the sandy texture of the small area of arable land more attention is given to the raising of cattle, horses, sheep and goats, than to agriculture. There are vast pasture lands of rich quality scattered all along the mountain ranges, and the small farm in the lower lands is often but a mere shelter for the stock during the winter and a source of supply for their feed. As a rule the cultivators own their own land, the laborers on an estate usually hiring a small tract from the proprietor that they may keep a few cows and sheep. Rent is paid in labor, much of which falls to woman's lot. The principal crop is barley; the other grains, with fruits, are raised almost entirely in Southern

Sweden. But the inferior nature of the soil and the crude methods employed make the crops so uncertain that, in the best of seasons, they are insufficient for home consumption and corn and potatoes are imported in large quantities. Rye and barley also come from Denmark and Russia.

To a limited extent, the government has provided for this uncertainty by establishing corn magazines throughout the country. When the season is good the farmer deposits his surplus and is guaranteed 12½ per cent annually for it. If times are bad, however, he is obliged to pay 25 per cent. in order to borrow the grain. In times of great distress the peasants are sometimes reduced to the necessity of resorting to the pine forests for their bread, tearing away the bark from the great trees and grinding the inner substance into a kind of meal.

AS MAN AND CITIZEN.

The Norwegian sailors, peasantry, lumbermen and kindred workers take away so much of the population from the towns that there is only about one-tenth left for them. The result is that the voters belong to the rural classes. Even Christiania, the capital and principal city, has only about 70,000 people, but here is centered their independent national life; here, in its own home, sits the native parliament, or Storting, which represents the sovereignty of the Northmen over the King. The suffrage is based upon property qualifications. Voters choose their deputies, the proportion being one in the towns to two in the rural districts. The deputies elect the Storting representatives, who assemble annually. That body may overrule the King's veto, as it has repeatedly done. It may keep the Swedish army out of its dominions, or keep the Norwegian army in, just as it pleases. The King must spend a portion of his time in Norway, and while he is in Sweden the Norwegians have their ministers near him at Stockholm. For all practical purposes, in fact, the Norwegians are an independent people, governed by their own representatives. They preserve their own official language, their own flag, their own government, and at the fortress of Aggerhuns, erected in the middle ages, they guard their national archives and regalia. The Norwegians have never quite forgiven the Swedes for accepting from Russia the present of their country, which she had no right to give away, and the remembrance of repeated invasions of Swedish armies is still keen.

Within the past forty years, however, under the most conciliatory rule of the monarchs, the wounds show signs of healing; but the uncom-

promising Norse spirit of the rural population will crop out, and although the Norwegian voter and citizen may be peaceable enough under the decrees of his Storting, when it comes to voting extra supplies to the royal family, he often says "nay" in a voice which comes down to him from the fierce old sea-kings.

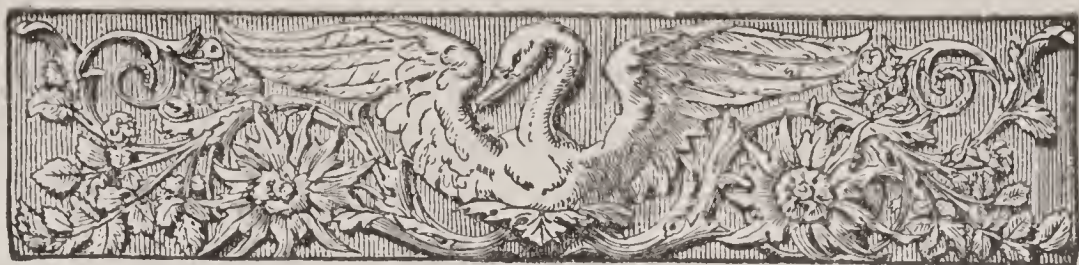
THE ICELANDERS.

Politically, the Icelanders are related to the Danes as the Norwegians are to the Swedes. They are nominal subjects, merely, possessing home rule in every particular. As stated, the Icelanders are descendants of the Northmen. They carried their language with them, and through their national songs, which commenced to appear shortly after they settled the island, they have retained it. Their sagas are not only outbursts of poetry, but have historical value, in that they treat of events in the reigns of famous kings of Norway and Denmark and of such home affairs as the introduction of Christianity. The world of philology, history and literature is therefore far more indebted to the Norwegians of Iceland than to the Norwegians of Norway. Although a land composed of outer masses of active volcanoes, and beyond a tableland of rocks, lava and mud, with occasional fertile valleys, the Icelanders are proud of their country and of their history. Their volcanoes may spout, their precious meadow land sink into a crevasse, or huge islands shoot up from the bottom of the sea. They may have scurvy and elephantiasis and live in turf and lava huts. They may wash their clothes in boiling springs one day and find nothing but rocks and ice there the next. They may have no roads, no vehicles, and few means of communicating with each other. They may live upon mutton, sour butter, fish and the like, with what they can afford to import, but still they are a proud people.

In this dreary country coal is an article of luxury, and in some districts the dried refuse of sheep and sea fowl is the only fuel which can be obtained, so that a fire is seldom made, except in the small kitchen, even in winter. And yet the women knit their stockings and gloves, and the men tend their cattle, if they have any, and fish and hunt, bartering their home manufactures, skins, feathers, eider-down, oil, etc., for hoarded treasures of grain, flour, coffee, sugar, tobacco and liquor. Their children are as industrious, but what makes the Icelanders proud and almost contented is that they have their literature. They have few primary schools, but it is rare to find an Icelander who can not read and write. For the sake of their literature and their language each community is interested in the education of every child. "Parents, besides

teaching their children all they know themselves, are careful to send them for further instruction to better informed neighbors. All the books and manuscripts in the house, as well as those to be found within a radius of fifty miles, are read aloud over and over again to the family and discussed by them. Moreover, there is a law enabling the pastor or overseer of the parish to remove the children of careless parents and board them with others who will teach them. This is done at the expense of the parish when the parents are too poor to pay." With the Icelanders amusement and education walk hand in hand; for the perusal of the "Edda," in which is incorporated their ancient mythology, the reading of the sagas and the reciting of tales and legends constitute a large part of their diversion.





THE DUTCH.

THEIR DIKES ASSAULTED.



THE world knows that Holland was snatched from the sea and that the Dutch should have the credit of almost creating the soil upon which so much of their prosperity rests; that granite, wooden and sand dikes, great and little canals, windmills and hydraulic machines, in the hands of a plodding, brave, sensible people, have, in some way, accomplished the task of planting a land far below the level of the sea and making it teem with riches; and that with all their stupendous labors, the natives must never rest day or night in fancied security.

The rivers and the sea are still persistently fighting for the mastery — the sea to tear away the coast and what land the rivers make, and the rivers to burst their banks and cover the fertile fields, the villages and cities which the Dutch have created. Even within historic ages the course and level of the Rhine have changed; it is said, in fact, that there is a general rise of all the river levels, which the dike-builders are obliged doggedly to follow. The rivers are no longer able to bear German soil against the currents of the ocean, but rather drop it, in apparent exhaustion, at the entrance to the sea, making it difficult for a small vessel to pass out where great fleets were once crowded. The result has been that the danger from inundations of the rivers is increased; they can not flow freely to the sea, and with the advent of a severe winter they are firmly locked near the ocean. When the spring thaw sets in, from the south comes a moving body of water and tremendous ice cakes, which crash against this solid wall. On from behind comes pressing a mighty procession of assaulting forces; huge cakes and pinnacles of ice grind each other in their rage, the waters from behind rushing and roaring over them until such a barrier is formed that the irresistible forces of nature strain and tear outward at the mighty dikes. The waters heave at the foundations, gigantic battering rams and titanic spears assault the banks, there is a moment of indecisive trembling, a roar which the ravenous sea, in its uncontrollable fury,

might have given, and the country is under the waves ; men, women and children are flying to the hills and church steeples, the wild bells of alarm are pealing, grain fields and houses are beneath the foaming water and seething ice, cattle, sheep and human beings are struggling and groaning together ; and when the Rhine, the Meuse and the Scheldt have once again had their way, the patient Hollanders collect their dead and repair the wrecks of fortune.

THE ZUYDER ZEE COUNTRY

Latin authors make mention of several inland lakes in Holland, the largest of which was formed by the overflow of the Rhine. An isthmus separated it from the sea. The ocean burst this barrier in the thirteenth century, and advancing step by step formed Zuyder Zee, which opens such a great gap in Northern Holland. In the body of the sea are three islands and upon them are the descendants of the primitive Batavians and Frisians, members of that same stubborn, sturdy, tireless, stout, broad-shouldered family which made Germany and England possible. Their features, characters and even customs remind one of the ancient Germanic tribes and above all of the Saxons. On the western coasts of Zuyder Zee are now dull villages which, in the times when the submerged district and Friesland, on the other shore, were portions of a fertile country dotted with hamlets and waving with fields of wheat, rye and barley, were flourishing centers of trade. The destruction of villages and fertile lands, with the consequent decline of the towns which escaped the devastation was the cause of the rise of Amsterdam. This city is farther inland, yet nearer the North Sea and sheltered from the storms by lying around an abrupt peninsula of North Holland upon the southern shore of Zuyder Zee.

It is in one of these towns, on the edge of this submerged ancient Holland, that William Schouten was born who first rounded America's cape. The port is called Hoorn, and the South American cape should therefore be Cape Hoorn. The old town is the center of the dairy products of Holland. Further south are towns and cities which have no prosperity, having had their life drained by Amsterdam. Opposite lie some of those islands upon which dwell such primitive people. Their houses are built upon simple mounds of earth, as in ancient days, and connected by small piles of earth. From the roof of one of the churches are hung two models of the first fishing boats employed by the islanders. Few houses have chimneys, "but before the principal window there is a large flat stone surrounded by a row of bricks. A piece of iron is fast-

ened at the back of this stone, against which the fire is kindled. An opening in the roof allows exit to the smoke, which, before emerging, spreads through the loft where the nets are dried. The house belongs to the wife ; but the fly-boat, the external house, belongs to the husband. He displays the same coquetry and zeal in adorning this floating abode as his wife does in cleaning the cottage ; and on Sundays and holidays the fishing boats collected in port seem rather a squadron of yachts arranged for the pleasures of the eye than a fleet of toil and utility."

FURTHER RAVAGES OF THE SEA.

North of Zuyder Zee, and all along the shores of the North Sea from the mouth of the Scheldt to that of the Ems, the most startling



IN A DUTCH PORT.

changes have been traced in the configuration of the country, not since ancient times only, but since the middle ages. Hundreds of villages have disappeared as so many Pompeiis ; the sea has burst in and out, making islands of peninsulas, making gulfs of lowlands and seaports of inland towns. From the western shores of Zuyder Zee to the German coast is a chain of islands, undoubtedly marking the former bounds,

of Holland, and, since the first century A. D., seven of the twenty-three islands which Pliny noticed have been beaten into the ocean. As late as the thirteenth century a new island was formed from a detached portion of North Holland, and in the fifteenth, thirty-five out of seventy-two villages which stood on a group of islets in the broad mouth of the Meuse, were buried out of sight by the rising of the ocean tide and the bursting of a sluice. "Not a trace of them can be discovered save an old, gloomy, solitary tower called the House of Merwed. At a later date, in order to fix the spots where the fishermen might be permitted to cast their nets, the course of the old Maas, which traversed the country before the submersion, was conjecturally reconstructed. The spot where the villages were destroyed still bears the name of 'Biesbosch,' or the wood of reeds."

The Dollart is a bay which indents both the coasts of Holland and of Germany. In the thirteenth century it was the triple mouth of the River Ems, a promontory stretching northeast toward the German coast. Upon this tongue of land were half a hundred villages. The fierce North Sea deluged the land and swallowed up thirty-three of them, blotting out the mouths of the river and forming the gulf "Furious," or Dollart.

Within the last century, in fact, both sea and river have spread over nearly every fertile district of Holland; and still the Dutch love their country. Death and disaster, their unceasing struggle with nature, have bound them to it as closely as the Swiss is wedded to his Alps.

THE DIKES, AND HOW THEY LOOK

Having drawn the character of the foe, what are the human weapons, defensive and offensive, employed against it? It is said the Cimbri, before they started for Great Britain, built the first dikes, and that these were destroyed before the Frisians and Batavians came. The first dike which we hear of was constructed near Leyden, on the old Rhine. The Meuse was next attacked, and early in the Christian era the Romans even took a hand in digging a canal or two to connect the rivers, of all the barbarians the Batavians being their favorites. Whatever of nobility there was in these old times was overshadowed by the officers appointed by the land owners to watch the rivers and dikes. These officers were called the Counts of the Dikes, and in seasons of inundations and distress their power was supreme.

From their time to the present the whole architectural and mechanical genius of the country has been concentrated upon hydraulic works.

First in order of time and simplicity come the dikes. In some cases they are merely earthworks. On the sea coast, in places, the ocean casts up ridges or hills of sand, which are sown with plants, chiefly rank grasses. These reeds or grasses while they are taking root have to be protected, sometimes for miles along the coast, by coverings of straw; otherwise they would be lifted out of the soil by the strong sea winds. When the grasses have taken root, however, and escaped the inroads of the Dutch rabbit, which is as great an enemy to them as the wind, the shifting masses of sand are cemented and a natural dike is formed. These ridges are called sand dunes, and where they exist at all they line the coast in three parallel series, the outer one touching the sea and being of most recent formation. These partially natural protections, which on a Holland level look like mountains, are sometimes strengthened with brick, wood or stone work, while every point of the coast which is not guarded by the sand dunes is covered by a dike. The most massive of these works is the Great Diike, in the vicinity of the Helder, where the northern peninsula of North Holland is exposed to the full fury of sea and wind, and which would otherwise be soon cut off into the southernmost of the long chain of islands which stretches toward Germany; it is six miles in length, twenty or twenty-five feet wide, and strengthened by massive bulwarks of granite projecting far into the sea. Many of the dikes are smoothly paved on the top with small yellow bricks and form excellent carriage roads, and from an elevation of twenty-five or thirty feet one may obtain broad views of the country, with its handsome villas and farm houses, green fields, and numerous canals whose courses can be traced by long lines of willows and other trees which intersect each other like a tracery of veins.

In place of the road a canal is sometimes dug along the dike. The sides of the embankment are often covered with willows, which are planted, and interwoven like wicker-work, so that from a distance it resembles an immense green ridge. Still outside of the dikes, in exposed places, walls of masonry are built or solid rows of piles driven into the river or ocean bed. Although every point of danger along sea and river seems to be guarded, engineers are constantly employed to make repairs and watchmen patrol the dikes by day and night, to give timely warning of a strain, a break or a rising of the tide. The people repair to the scene of danger with mats of straw and rushes, sail cloth and bags of sand, with which to stop the leak or build up the embankment in a temporary manner. Millions of dollars are still spent annually for strengthening old works, building new dikes and canals, and in reimbursing the army of officers and employ  s connected with this stupendous system of fortifications.

THE SEA AS AN ALLY.

In describing this contest of the Dutch with water and wind, however, the friendly traits of these foes should not be entirely passed over. They have utilized the wind for drainage purposes, and against human enemies they summon the floods as their allies. During the invasions of the Spaniards and the French the flood gates of their rivers and canals were more effective than cannon, and fortresses and fierce assault-

ing columns. How, even without the presence of William of Orange, Philip's grim warriors, under the bloody Duke who had never been defeated, were driven out of Leyden by the floods which were sent against them, and welcome relief rolled up to the gates of the city on the return billows—these are matters of dramatic history, pictured by the masters. The old walls of Amsterdam are down, but she has her canals from the Rhine, and Zuyder Zee,



REMBRANDT VAN RYN.

with their massive flood gates, and the great hollow of Haarlem Meer, the country round about the city herself, could be flooded before a hostile army could ravage the territory.

The connection between the famous defense of Leyden and the founding of the great university, is that when the Prince of Orange appeared to the distressed citizens, he gave them the choice of two

rewards for their heroism—the remittal of their heaviest taxes, or the establishment of such an institution—and with one voice they shouted “The University, the University!” So it was founded,—one of the greatest monuments to the cause of education in Europe. Its other glory is that, in one of the windmills which surround the clean, antique city, Rembrandt is said to have been born, and its greatest curiosity is a ruined tower, situated on a mound in the centre of the town, whose builder is said to have been Hengist, the Saxon. The tower has been converted into a sort of inn, and the grounds about it are used as a tea-garden.

SCENES ON THE CANALS.

But whether you go to the Hague, where the King and his palaces are, which contains prisons and squares where Dutch patriots were confined and executed, splendid collections of paintings by the Dutch masters; which is the birthplace of William III. of England, and long the residence of the hardy stadtholders; or to Utrecht, the scene of the formal establishment of the great political and religious league, and of memorable treaties in which vast territories in Europe and America were shuffled around by the Powers as a pack of cards; or to the commercial centers, Amsterdam and Rotterdam—it matters not where you go,—the cities will be cut into districts by numerous canals, upon whose broad embankments are laid out wide and clean streets. Facing the streets, or (as they become in Rotterdam and Amsterdam) the quays, are lofty houses which overlook the bustle upon the water and the land. Their sites are cut into many islands, and to their great wharfs come vessels from all parts of the world, their masts protruding above the lofty dikes, but their bodies hidden behind the huge ramparts; and away from river and sea the same movement is seen on the water. The sails of little boats glide apparently over the face of the country, or glisten through the green trees which line the banks of the canals and rivers. Holland has its railroads, but its canals still reign supreme. Large cities in America have their milk-trains. To the large cities of Holland come processions of boats, laden with oaken buckets of milk from the surrounding farms, attended frequently by pretty girls, with great straw hats turned up before and behind, and with very red cheeks. The water-boats of Holland are distinct from the milk-boats, the Amsterdam supply being brought from Utrecht, or pumped from the sand of the ocean dunes, where the rain water collects. There are regular companies organized for the distribution of water, but many private individuals gain a livelihood by selling water, which they carry about the town in casks placed upon carts.

Upon the boats constructed for passenger travel the character of the typical Hollander will be revealed in as quaint a light as in Amsterdam. He makes himself at home as much in one place as the other. The little cabin, with its glazed windows and colored curtains, its looking-glass and mat, and, if it is winter, a foot-warmer for the ladies, with cushioned benches on either side and a small case or shelf against the wall holding a modest library, everything bright and neat ; this is an index of the Hollander. If his journey is long he has his own table, where he can write, and opens a regular business office, preparing necessary correspondence or even carrying on trade with some brother merchant who may chance to be going his way. The women sew or knit, the length of the journey being often reckoned in stockings. There is much smoking and tea-drinking, the girls sing soft choruses at night, which float more calmly over Holland than any other land and water on earth, and when it is time that all honest people were abed the cabin is divided into two parts—the saloon, and the sleeping room, which occupies the width of the cabin, composed of simple mattresses and counterpanes all smacking of fresh air and good, honest soap and water.

So these thousands of boats, usually about thirty feet long, glide along the Dutch water ways, being drawn by horses upon which are mounted postilions. In front of each boat is a mast, which is lowered at the bridge, and to the top of which the long rope is fastened which drags the craft along. The master of the boat is placid, polite and quiet, but the postilion lustily blows his buffalo horn, or shouts at the top of his lungs when he approaches a bridge or a boat.

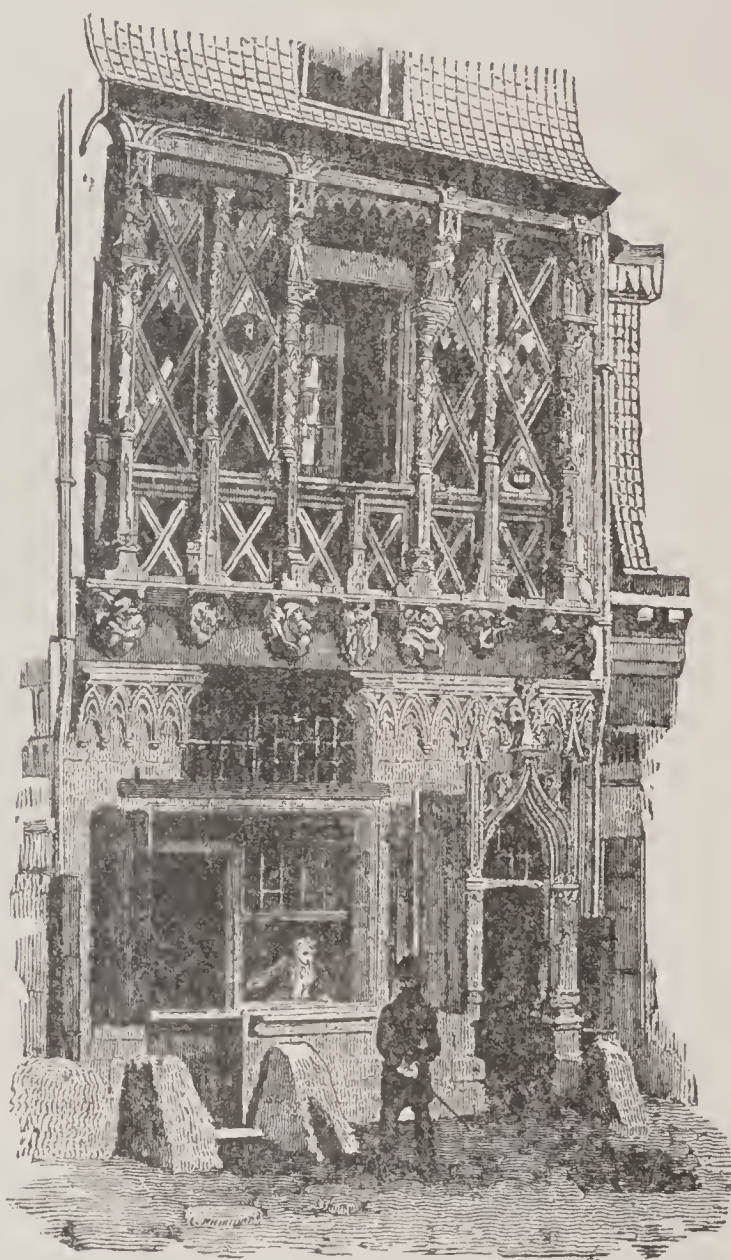
But should he urge his beast along every canal in Holland and drag the boat after him in which the writer is supposed to be, there would come before him one continuous chain of evidence that, despite their centuries of disasters, the Dutch are a uniformly prosperous people. Near the towns, which are so numerous that their limits can scarcely be traced, are built upon the banks of the canals Chinese pavilions, where the women take their needlework and knitting and the men their pipes, and from soft clouds of smoke or over their cups of tea and coffee calmly watch the flow of industry along the watery thoroughfares.

EVERYONE SEDATE AND CLEAN.

Sedateness and cleanliness seem to be the outward manifestations of the Dutch character. The present generation inherits these tendencies from the past. Such struggles with nature and man as the people have had for their country have engraved themselves upon the persons of children yet unborn ; with the Dutchman, life has been no laughing

matter. But though sedate he is far from being sad or gloomy, as the roses, the hyacinths, the tulips, the gay houses and the placid happiness of his women and children prove. Even the maidens of the Netherlands are sedate. Whether in the country or the city it is not customary for them to look boldly at passers-by. They hide themselves behind vines and green frame works, and if they wish to look upon the crowded street the objects below them are reflected in two mirrors, set at the proper angles, and placed outside the window, so that they may see without being seen.

Why the Dutch are clean as well as sedate it may be impossible to explain on any philosophical or historic grounds. Perhaps the abundance of water and the crowded condition of their land may have had something to do with it. Existence in Holland would be impossible without cleanliness. As it is there are no healthier people in the world. In the large cities the hours before 9:30 A. M., daily, are devoted entirely to cleaning, this matter being regulated according to law. This is all the more necessary, since, if the buildings do not face canal embankments, the streets, especially in the old quarters, have been raised as high as the dikes to improve the drainage; so that access to the structures is obtained by descending a flight of steps, and when mistresses and maids, having no yards in which to perform such duties, take possession of the streets to beat carpets, shake mats, throw water upon the houses from little brass hand engines, wield window washers attached to long poles, and, in fact, to brush and wash and dry their dwellings inside and out, then the pedestrian who ventures upon a Dutch street before 9:30 is miserable indeed. Though the vigor with which the women conduct this siege against dirt transforms them for the time being into a species of maniacs, they still maintain their reputation for cleanliness, being generally dressed in pale lavender bodices, with a black petticoat below, a white apron in front and a snowy cap over the head.



A NEAT DUTCH INN.

Go to a Dutch farm house, visit the cow shed even, and everything is as neat as wax. The cow herself is clean, and the brass milk pails, arranged in racks outside the shed, seem to actually add light to the landscape. The house is before you, painted green and white, the flower pots are red, the vegetable and flower gardens are trim and fresh, and the farmer's wife and daughter are the neatest of them all. It is not hard to understand why the Dutch love their homes, such types of order and purity. Another explanation has been given to account for the native passion for cleanliness and that is the fact of the humidity of the atmosphere which would produce mildew, rust and other destructive agencies, if the people were not constantly painting, rubbing and polishing.

THE KERMIS AND HOME.

There is one occasion, however, which completely submerges every trace of native sedateness, and that is the Kermis, which was formerly a Catholic festival following a season of penance and fasting. As long as the season of festivities continued red wooden crosses stood in the churches, before the city gates and bridges and at the district boundaries. This custom continued until after the Reformation and the Kermis was the excuse for much disorder, drunkenness and crime. Then, as now, the foundations of the national character seemed overturned. Notwithstanding the efforts of the clergy to have the Kermis suppressed, both for its bad effects and because it is a relic of Catholicism, it flourishes as a national institution, although in Amsterdam it has been abolished. In Rotterdam it continues for a week, and in towns and villages the festivities are boisterously sustained for several days. The Kermis is of the nature of an average country fair, but the participants, especially in primitive Friesland, move about from town to town, singing, drinking and dancing day and night, seeing the sights, having their fortunes told, and eating very small pancakes ("broedertjes") and pickled vegetables.

The Kermis is the best place in the world in which to observe the many varieties of Dutch costumes. The islanders of the north of Holland do not seem to belong to the country, the men wearing enormous wide breeches and jackets, made of the coarsest stuffs. On the other hand, the Zeeland farmers of Southern Holland appear in natty jackets and knee breeches of black velveteen, grey stockings and scarlet waistcoats, a row of silver buttons running down the front to a belt, in the center of which flare two immense bosses of the same metal. In many of the towns modern costumes are crowding out the picturesque old, and often there is a quaint blending of the two. For instance, over the "head-

iron," as it is called, will often be drawn not only a linen or lace cap but a modern bonnet, with artificial flowers, feathers, ribbons and all. The "head-iron" is a skull cap made of finely polished gold or silver, and its origin is uncertain. When made of the baser metal it might have been a badge of servitude; now it is an ornament and heirloom, being presented to the girl when she is confirmed at church. At the top there is a hood for ventilation, a fringed lace hood falls to the shoulders and pendants of gold hang from the edge of the cap, or a broad band is worn across the forehead almost in a line with the eyes. Over all this, as stated, is sometimes worn a bonnet of modern construction.

Kermis over, however, the Dutch Boer returns to his round of duties and faithfully performs them until the next season of national relaxation comes round, his machinery being kept in smooth running order by his pipe, his tea cup, his church and small social affairs. If his worldly affairs are not prosperous the interior of his cottage will be found divided off by wooden partitions into a number of rooms, with a loft for corn and hay above. Racks for dishes are fixed against the wall. If his home is particularly exposed to inundations, the family bed consists of a huge square box, raised six or seven feet from the floor,

approached by ladders and filled with warm grasses or sea weed. Like the Turk coming into the mosque, the Dutch peasant takes off his shoes when entering his house; but the Boer leaves his without. They may be painted white, black, red, white and blue, and artistically carved; but in the true rural districts the number of shoes ranging near the cottage door will indicate the extent of the company to be found within.

One of the first things which a stranger notices when entering a Dutch house is that it has no fixed grate or stove. The stoves are



GOING TO BAPTISM.

usually portable and may be hired, like a carriage, of regular dealers in the property. The invariable fuel, however, is peat or a coke made from peat. In summer, stoves are generally removed from the houses and much of the fire which cooks the householder's food and boils his tea and coffee, is sold to him. In some street close at hand is an industrious Dutchman, who at breakfast and tea time sends out a force of boys with small iron vessels containing a kettle of water upon a red-hot turf to be delivered at the houses in the neighborhood. The same individual, also,

often contracts to wake persons who are obliged to rise early, and over his shop is a sign which, translated, means, "Here they knock and wake persons."

But it was of peat that we intended to particularly speak; for peat is used not only in the house but in many factories, and there are as many grades of it in Holland as there are of coal in America. The consumption of peat has increased, in a greater ratio than coal, and, perhaps, next to the fisheries, its excavation,



EXTERIOR OF A DUTCH HOUSE.

preparation and transportation employ more people than any other industry of the country. The fuel cut from the low beds of Holland is preferable for its compactness and fineness, although much of the peat is now compressed by machinery and transformed into charcoal. For running machinery regular coal is undoubtedly preferable.

PEAT BEDS, HIGH AND LOW.

Whole villages and districts in Holland owe their prosperity to the acres of peat beds which have been exposed in the course of centuries. Whether the beds are high or low, they have to be drained of water, with this difference: From the high beds the water is first drained before the peat is cut, while that which lies on a lower level is spaded

and removed under water, the stratum of clay having first been taken away. The process of draining the high lands sometimes requires seven or eight years before the bed can be worked at all, trenches being dug and gradually deepened, which run into a central canal, where great barges wait to receive the fuel. After the peat has been cut into squares, lifted and piled so scientifically that every side is exposed to wind and sunshine, each piece is turned by women and children, that which is least dry being placed on top. When the whole yield is dry it is stored in sheds, arranged on laths or planks, and is ready for shipment.

But before it gets under cover an unusually rainy season may cause the owner great loss by transforming the entire product into almost a liquid consistency. The carelessness of a workman, or of a villager who lives in the peat district, may be the means of destroying hundreds of acres of the fuel bed before it even sees the light of day. A stray match, a piece of lighted sod thrown upon the ground which has been used for boiling a tea kettle, may start such a smoldering conflagration in the drained mass of fuel as will hollow out the bed of a pond or a lake. This danger has also been used as a weapon in the course of the Hollander's unique campaigns against national enemies. One strikingly effective move of this nature was made against the Spaniards, by which their only practicable road was undermined, gouged into enormous hollows, flooded and made useless, gulfs and lakes being thrown across their military pathway.

It was the working of the low peat beds for so many years which filled Holland with lakes and marshes, to drain which the windmill pumps arose and her great canal system was perfected. When the soft sods are cut and lifted from beneath the water, they are thrown into barges and carried to land. There they are placed in large circular troughs and trodden into a doughy consistency, stones and roots being thrown out as the work progresses. This mass is allowed to dry in the trough, after which the workman fastens a plank to either foot and enters his treadmill again to smooth the surface. The peat is then cut and dried and loaded on to the long, ancient-looking turf boats, which in no mean proportion form in line with the milk and passenger boats which enliven the highways of Holland. The boats are provided with wooden houses in which the boatmen live with their families, and when one is loaded with these vegetable blocks, piled with the utmost precision and only a few inches above water, it is in appearance a new order of Merrimac transferred to Holland waters. Women often assist in the unloading, the final transfer being accomplished in clumsy hand-carts of the same pattern, it is said, as those in which the Spaniards brought their muni-

tions of war into the country. The Spanish carts, of course, were drawn by horses, but it was made unlawful to construct hand-carts according to this model, although old ones might be repaired.

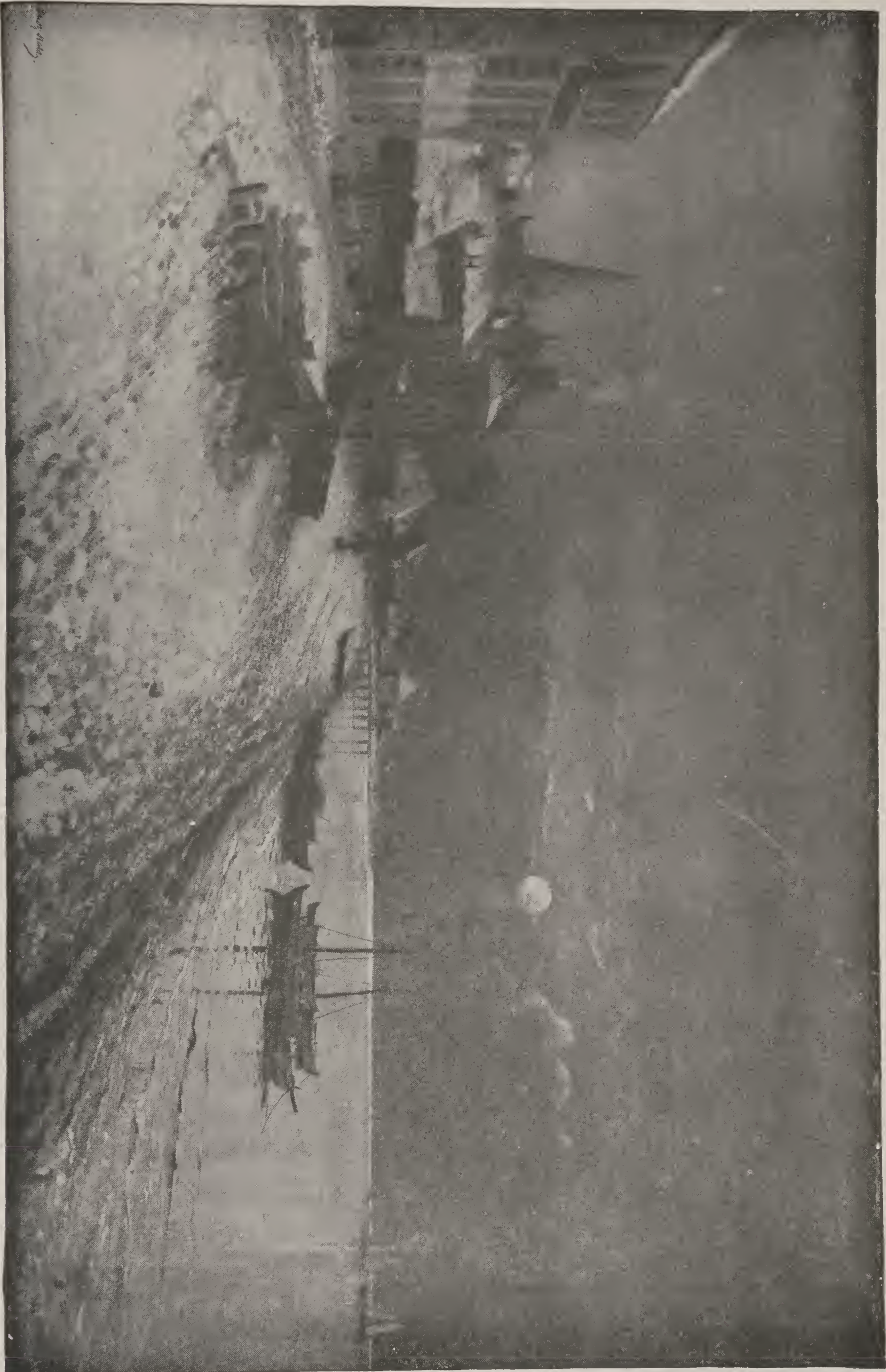
The utility of peat does not end with its burning. In place of piles, it is used as a foundation for houses built in marshy districts. Its ashes constitute a valuable fertilizer, its soot cleans steel or tin, its smoke prepares salt meats and herrings, and the substance is employed in the manufacture of ink and paper.

THE HERRING FISHERIES.

Holland obtained its first real start as a commercial nation from the privileges which it obtained from England to fish for herring on her coast ; this was during the latter part of the thirteenth century. The fisheries became a great source of prosperity to Vlaardingen, which is still the principal depot, and to other towns, especially when a peculiarly fine way of curing herring was discovered and kept a close secret. The fishermen who lived in a collection of huts on the south shore of an arm of Zuyder Zee, called Damsluij's, were especially enterprising, — selling their fish in all parts of the world and bringing back produce for home consumption and for export. This was the basis of Amsterdam's foreign commerce and opulence, and, to some extent, the colonization schemes of the Dutch and her boldness in foreign lands and waters had an inception in the greater prosperity which the herring brought to Holland. Having added to their stern contest with floods at home this broad experience on the high seas, the Dutch became the most successful navigators in the world, contesting the palm with the bold and hardy Portuguese. The war with France and the rivalry of England greatly embarrassed their fisheries, and their commerce during the last part of the eighteenth and the first half of the nineteenth centuries greatly declined. Both herring fisheries and foreign commerce are improving, although the Dutch never again reached the height of power which they attained in the seventeenth century.

A LITTLE HISTORY.

During the latter portion of the sixteenth century the republic of the Seven United Provinces was formed. Flanders and Brabant refused to join the confederacy, remained under Spanish and Austrian rule, and were subsequently annexed to Holland as a shield against France. But the two people could not assimilate, and Belgium was erected from the two Catholic provinces.



ON THE COAST OF HOLLAND.

The next important historic event after the formation of the republic was the death of William of Orange. His son succeeded him, that brilliant general, Prince Maurice of Nassau, who made Holland one of the foremost military powers on land. Within thirty years after his death the Dutch expelled the Spaniards from many of their possessions in South America and the East Indies and forced them to formally acknowledge the independence of the United Provinces.

Thus the herring, the sword and the ship made Holland the great power which we find her in the seventeenth century. She has retained, despite her subsequent reverses, her possessions in the East Indies, and has even extended them. In Sumatra, Borneo, Java, the Celebes, New Guinea and other islands of the Archipelago we have seen how the Dutch are firmly established on native soil. They were early driven out of Brazil by the Portuguese, but have important possessions in Guiana and South Africa. Wherever they have gone, east or west, they have found their old rivals, the English, either there before them or close upon their heels.

The East India Company formerly monopolized the rich trade of the Asiatic islands, it being a combination of several companies which, under a charter from the State, was granted exclusive privileges for twenty-one years. This gigantic monopoly was extended by the government, from time to time, for two hundred years, but its course became so tyrannical toward both natives and Europeans, in its efforts to rule the markets of the world, that it fell into disrepute. The establishment of the Batavian Republic in Java was the fatal stroke delivered after it had been weakened by English arms and commercial rivalry. The Netherlands government took possession of its affairs in 1795 and the government trading association succeeded it in many of its features. This company is the selling agent and carrier of the government produce in Europe, but attempts to exercise no such arbitrary power as to dictate to producers how much or what they shall raise.

WINTER IN HOLLAND.

Winter in Holland is not all gayety—not composed solely of warm furs, red cheeks, gleaming skates, and love on ice. The canals are utilized, it is true, as in no other land, for both pleasure and trade. There are laughing skaters, lovers gliding along arm in arm, and long lines of young men, Indian file, bound together with a long pole, shooting between town and city. There are also the women bearing their eggs and butter to market, with long, regular, strong strokes; and much

darker pictures of suffering among the fishermen and artisans of the country, notwithstanding the general prosperity. Sleighing parties go dashing along in odd, gilded sledges lined with furs, the horses adorned with colored plumes and silver bells, but seem almost stationary as they are approached by the ice-boat with its huge sail and excited occupants. The more severe the winter the more of life the rivers and canals of Holland bear, but hundreds of poor laborers look out over the ice which bars the vessels from the great ports and snatches away their bread. Artisans and their families are thrown out of employment, and suffer from long winters and dearness of food, as they do in other countries. But the Dutch are extremely practical, and see that it is cheaper to give the unoccupied employment than to punish and support them as criminals. Their sense goes with their benevolence.

THE BELGIANS.

The large Celtic element found among the Belgians is what particularly distinguishes them from the Dutch. The Flemings are Teutonic and the Walloons, Gallic or Celtic. The Dutch are Protestant, the Belgians Catholic, but the races and nationalities which are found within the confines of Belgium have done nothing more than to group themselves together. They have never been moulded into a people, with national traits, such as the Germans, the Dutch, the French and the English. The Austrians bear much the same relation to the Germans and Russians as the Belgians do to the French and Dutch. They occupy a certain country, but they have not a distinct nationality.

The political parties into which the Belgians are divided are formed upon religious grounds, which also are generally laid out upon race characteristics. Celtic blood is the strength of the Catholic, and Teutonic blood of the Liberal party. The Walloons are descendants of the old Gallic Belgæ, and are related to the French in race and language; in fact, their tongue is a dialect of the French, containing the greatest number of Gallic words. The Walloons not only inhabit the country in France which borders upon Germany, but predominate in all the provinces of Belgium except those lying adjacent to Holland. They are what remain of the ancient stock which held their own in the mountains of Gaul when the country was overrun by the Germans. They are the agriculturists and the manufacturers of Belgium, the revolutionists to whom the country owes its independence of Holland, and the statesmen, also, of the kingdom. The Flemings mostly give their attention to commerce. The Walloons are of average height, with powerful limbs, dark hair and dark brown or blue eyes. They have the earnest-

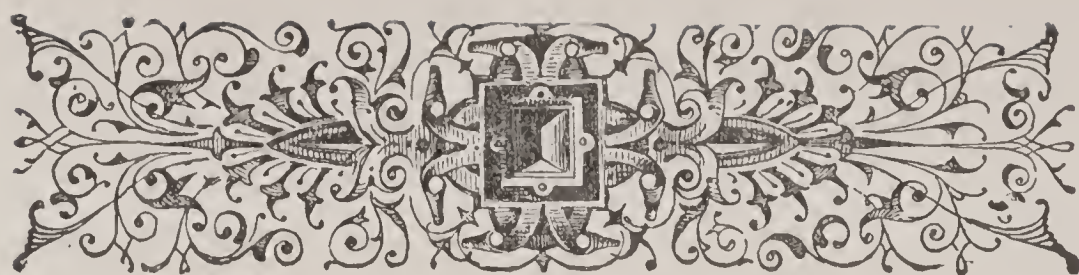
ness, perseverance and diligence of the Flemings, or Dutch, with the impulsiveness and adroitness of the French.

After the fall of Napoleon the Belgian provinces were severed from France and attached to Holland. The Dutch or Flemish element then attempted to impose its language and its very character upon the Walloons, planting the seeds of the revolution of 1830, which made Belgium an independent State. The Flemish language, however, is spoken not only in the provinces bordering on Holland, but to so great an extent in the Walloon districts that it may be said to be the national tongue of Belgium. It is essentially modern Dutch, containing more of the ancient forms, especially of the Frisian tongue. The Flemish language has a literature extending back into the thirteenth century; and to-day the literary talents of Belgium are with the Flemings rather than the Walloons.

Upon one point, however, the Belgians are agreed as a people—their country must be developed internally. The Dutch province of Zealand, which extends into their geographical territory, covers the mouths of the rivers which form their principal water communication, and Holland was not generous in granting them privileges. Consequently Belgium proceeded to build a system of railroads, which not only follows the courses of the navigable waters of the interior, along which hundreds of villages have sprung, but runs between them, connecting her large cities with every necessary point. The system which the country is still perfecting is the most complete of any on the continent, and Belgium gets along very well without the mouths of the Scheldt, the Maas and the Rhine. It not only binds her own territory closely together, but places her in convenient communication with Germany and France.



READING A CONDEMNED BOOK.



THE SWISS.



SWITZERLAND is the most elevated and mountainous country of Europe. Five-sixths of its surface consist of glaciers, rocks, forests, lakes, gorges and other unproductive elements which make it the most rugged and picturesque of all lands, but valueless for all practical purposes.

The original inhabitants of Switzerland are believed to have been of Celtic origin. Collectively, the tribes were called Helvetii. But the country first became a Roman province and finally the Alemanni, the Burgundians, the Goths and the Franks overran, devastated and subdued the land, stamping out nearly every vestige of the Roman and Celtic civilization. Although the Helvetii were incorporated into the empire of the Franks, Swiss liberty was lying dormant in the three ancient cantons of Schwytz, Uri and Unterwalden, the inhabitants of which are believed to be descended from Swedish immigrants. They had never been conquered, Schwytz was the most powerful of the cantons and the whole people assumed its name—the Schwytz, the Swiss. Two centuries later Germany relinquished all claim upon the Confederacy and during the French revolution two French armies marched into Switzerland and forcibly erected “the indivisible Helvetii republic.” The first constitution, however, which was adopted by the people was promulgated in 1848 and revised in 1874, although a federal compact had been in force since 1815. This, in brief, has been the progress of the Republic of the Alps.

THE SWISS REPUBLIC.

The government consists of the National Council and the Council of States or Cantons, which correspond to our Senate and House of Representatives. All Swiss are equal before the law; but the Jesuits are forbidden to hold office, as being a mischievous element in the country. The confederacy may send away dangerous foreigners. Liberty of conscience is guaranteed and no one is bound to support a church to which he does not belong. The age of the voter is fixed at twenty

years, and all except clergymen are eligible to the National Council. The maintenance of a standing army is forbidden, every able-bodied

citizen being considered a defender of his country in time of need. Trial by jury is not universal, but it has been introduced into many of the cantons. The Federal Court is chosen by the



SWISS SCENES.

National Council for a term of six years. In order to place before the people a revision of the constitution, the two Councils must agree to such

action, or 50,000 citizens demand it; and, to become law, the revision must be adopted by a majority of the voters and a majority of the cantons.

FAMILY LIFE IN THE ALPS.

The peculiarly wild nature of the country has not only made its people rugged and independent, but has been the best possible instructor in all the branches of industry and has formed them to those habits of simplicity which the most artificial can not but admire. Its pastures are comparatively few, but they are mown with care. Switzerland is not rich like our own Texas in cattle, but to the Swiss herdsman every cow and calf has an individuality, and amid the howling blasts of an Alpine storm he goes from one charge to another, encouraging the terrified animals as though they were frightened children.

The majority of the Swiss agriculturists are, in winter weather, engaged at their crude looms or in making lace. In the north nearly every family has its piece of cotton or silk upon which it is engaged, or, if residing on the borderland of France, its members are busily employed in fashioning the various parts of musical boxes. Here also is the district where the Swiss watches are made and great quantities of fine jewelry.

The six or seven months of winter are therefore not joyless ones for the Swiss farmer, although he shares his house with his cattle. They often occupy the lower floor, himself and family the second story, and the great attic is packed with fodder which serves the secondary purpose of furnishing a warm covering for them. If he is not so fortunate as to have a three-story house, animals and people are brought a little nearer together—that is all. As the spring suns commence to melt the snow from the highlands, members of the family drop their winter's work more and more often and consult together about some important matter, passing frequently back and forth to the neighboring houses. At length the emerald green of the crisp, young grass appears on the slopes of the uplands, and the villagers put on their best clothes and brightest ribbons, decorate their cattle, goats and sheep with ribbons, summon the town band, receive the blessing of their pastor, form in procession (although it is most difficult to restrain the buoyant spirits of the brutes, mad with fresh air and sunshine and a sense of freedom) and march to their summer grounds. There the men take up their quarters in mountain huts, several miles from the village and often separated from their wives and families. The cattle frisk and eat, eat, ruminate and frisk, and are only required to report two or three times a day, in order to deliver the raw material for cheese. This is the source of greatest

revenue to the Swiss mountaineer. He sometimes, however, varies his money-making labors by one of pure love; for it is a custom in some of the mountainous regions for two related families to unite in making a stupendous cheese, on which are carved the names of the latest betrothed couple connected with them. When married they receive the cheese, and it may even pass down to their married children.

Swiss courtships are conducted in quite a romantic manner. Saturday nights are the favorites with lovers, and the swain sings under the window of his lady as if he lived in the middle ages. "As it is visiting night, and she expects company, she is at the window neatly dressed, and admits or rejects the petition which is always drawn up in regular form, generally in verse and learned by heart. Permission being granted, the young man climbs up to the window, which is commonly in the third story; and as the houses are furnished with conveniences for this purpose he runs little risk of breaking his neck. He sits on the window and is regaled with gingerbread and cherry bounce. According as his views are more or less serious, or he proves more or less acceptable, he is allowed to enter the room or is forced to remain outside."

The distinctive feature of the Swiss house is its immense projecting roof, which succeeds in maintaining the unity of the structure despite the many improvements which the proprietor is always making; as it has been more felicitously expressed "the original picturesque building, with its immense projecting roof sheltering or shading all these successive additions, looks like a hen setting with a brood of chickens under her wings." The owner's pedigree often appears over the doorway, or a motto, or a long text from Scripture.

The wealthier peasants have sometimes two or three houses or "châlets" at different elevations in the mountains, so that as the lower pastures are exhausted, the herds of cattle are led up to the higher levels. The women themselves are often thus employed and also gather hay on the mountain sides. But wherever they go they exhibit the same love of flowers and of nature, their staffs being adorned with ribbons and wreaths and their wide hats and beautiful hair covered with them. Their large, meek companions, who follow after them, are also decked as gayly. The horses which come to the villages from the mountain dairies, loaded with boxes of cheeses, make the clear air tinkle with their bells and seem proud of the colored tassels attached to them.

And up near the dark forests of pine, where are the fresh, green pastures, both below and above, there are millions of twinkling wild flowers, which, with the bright sun, fresh air, and water falling from the cool rocks above, assist in sweetening the milk and butter of the sleek



A MOUNTAIN MAID—SWITZERLAND

kine. The same landscape which offers you flowered meadows, cascades from the clouds, distant Alps and dizzy gorges, will press upon you the milkman with his one-legged stool strapped behind, his baker's hat and short pants, the savage dog which guards the *châlet*, and the indignant bull which charges at you as you are considering what course you had best pursue with the dog. There is no way by which one can so effectually reach a contrast between animal and God-like nature as by tramping through the cattle districts of Alpine Switzerland, with their million of horned cattle.

Wood-cutting is an important occupation of the mountaineers. In the uplands the trees are stripped of their branches and pitched into the valleys below until they reach a navigable stream, when they are rafted into France and Germany.

PHYSICAL AND NATIONAL CENTER.

Schwytz, Uri, Unterwalden and Lucerne are called the Forest Cantons, and inclose as a jewel the Lake of Lucerne. One of the most magnificent peaks around its shores is the Rigi, which may be ascended either by rail or by foot. To the majority of healthy tourists the latter mode is preferable — the gradual rising from the shadows of its base, through forests of pine, beneath gloomy rocks, into the pure, upper air, leaving the tinkling of bells and village noises farther and farther behind; the grand view of lakes, villages and mountains getting broader and broader, until, as the summit is approached, it seems as if with one exultant bound one might leap out into God's universe. For each hour of the day and night a different picture would be painted; each season of the year and change in weather bring their peculiar tints, mists, clouds and glories. The following is a morning picture which has been painted by an artist — a picture which embraces a range of 150 miles from the Rigi:

“In all this region, when the upper glory of the heavens and mountain peaks has ceased playing, then as the sun gets higher, forests, lakes, hills, rivers, tree and villages, at first indistinct and gray in the shadow, become flooded in sunlight, and almost seem floating up toward you. There was for us another feature of the view, constituting by itself one of the most novel and charming sights of Swiss scenery, but which does not always accompany the panorama from the Rigi, even in a fine morning. This was the soft, smooth, white body of mist, lying on most of the lakes and in the vales — a sea of mist, floating or rather brooding like a white dove over the landscape. The spots of land at first visible in the midst of it were just like islands half emerging to the view. It lay over the Bay of Kussnacht at our feet like the white robe of an

infant in the cradle, but the greater part of the Lake of Lucerne was sleeping quietly without it, as an undressed babe. Over the whole of the Lake of Zug the mist was at first motionless, but in the breath of the morning it began slowly to move altogether toward the west, disclosing the village of Arth and the verdurous borders of the lake, and then uncovering its deep sea-green waters which reflected the lovely sailing shadows of the clouds as a mirror. Now the church bells began to chime under this body of mist, and voices from the invisible villages mingled with the tinkle of sheep bells and various stir of life awakening from sleep came stilly up the mountain. And now some of the mountain peaks themselves began suddenly to be touched with fleeces of cloud, as if smoking with incense in morning worship. Detachments of mist begin also to rise from the lakes and valleys, moving from the main body up into the air. The villages, chalets and white roads, dotting and threading the vast circumference of landscape come next into view. And now on the Lake of Zug you may see reflected the shadows of clouds that have risen from the surface, but are themselves below you."

The Rigi towers between Lake Lucerne and Lake Zug, and around its base lies the most interesting historic ground of Switzerland. Near it is the meadow, the Grütli, on which the distinguished patriots of Schwytz, Uri and Unterwalden met to form that league which expelled the Austrians and razed their castles. A few miles away is the village where Tell (we insist there was such a man) refused to bow to the cap of the Austrian tyrant and where he made that historic shot. A fountain in the middle of the town marks where he stood, and a rude tower, where his boy was placed bound to the linden tree. What better evidence is required that Tell lived and cut the apple in twain which rested upon his boy's head? We refuse to abandon either William Tell or Robin Hood.

From the Rigi glances may be shot over Eastern and Northern Switzerland into the country of her former enemy and beyond the Jura mountains into the ancient duchy of Swabia, the land of their faithful German friends. Far to the west also, over the canton of Berne, the vision can range almost to the territory which once belonged to France. From this mighty observatory, also, commanding a view of over 200 rocky and snow-capped peaks, may be traced the battle-ground of the fierce civil wars between Catholicism and Protestantism. The Rigi rises from the center of the Catholic stronghold, the four Forest Cantons.

ANOTHER GLORIOUS COUNTRY.

We can not see all of Switzerland from the Rigi, but so much of its northern half that we will take a closer view of what partly comes

before us in the distance. But though we leave the beauties and glories of the lakes of the Forest Cantons, others as charming come up before us, and on the border of each lake is a city or a locality which is a religious and a patriotic shrine to some Swiss or other. Where the Rhone contracts into a stream, shortly before it enters the Lake of Geneva, a bridge is thrown across the narrow gorge. The bridge is commanded by a fort. This point, St. Maurice, was the scene of many struggles during the long conflicts which the Swiss had with the dukes of Savoy. Dent du Midi, sloping majestically up toward heaven, its snowy peaks set off so vividly against a dark foreground of rocky and pine-clad hills, has been left behind, but all the way around the shores of the lake there are peaks and massive mounts, some of them nameless, but of almost equal grandeur.

Perhaps the most bewildering of sublime attractions are concentrated at the Creux des Champs, a great amphitheatre in a mountain's side, surrounded by glaciers, rocks, forests and green pastures. From the heights are seen the Burnese and Pennine Alps, far east and south to Mont Blanc, and the bright waters of Lake Geneva, whose farther shores reflect so much of the Reformation. The hills to the north of this prodigious amphitheatre (which is often used by the Protestants as a temple dedicated to God) command a view of fertile valleys, little villages and scattered wooden *châlets*, quaintly carved and ornamented with good texts from Scripture. Little churches stand in the shadows of the mountains, on green slopes, or almost hidden by coverings of flowering vines. There is human and brute life on every mountain side and stretch of meadow, and the incessant tinkling of bells, and the occasional crack of a rifle, bear to the ears the information that we are in a great dairy country and a district famous for its hunters and marksmen.

HUNTING THE CHAMOIS.

Owing to the scarcity of the game and the difficulties of the pursuit, chamois hunting is a sport which is now little engaged in by Swiss mountaineers. Occasionally, however, these very difficulties and dangers will make a hardy, keen-eyed peasant passionately fond of the hunt. In summer the chamois are now usually found in very small flocks near the snow line, and in winter they descend to the forests and mountain meadows. Their haunts may often be discovered by curious hollows in the stones made by the tongue of the chamois in their eager lapping for the saltpetre with which they abound. But this knowledge will generally be of little avail, for their sense of smell is very acute, and one of their number is usually posted on some rocky pinnacle to give warning, by a whistle,

of the enemy's approach. Then the most remarkable leaps to be observed in the animal kingdom are witnessed, not only across ravines six or seven yards wide, but over walls a dozen feet high, and down perpendicular precipices of twenty feet. The manner of conducting this last species of gymnastics is worthy of particular mention. During its descent the animal strikes its feet against the side of the rock in order to guide its course. There may be a narrow ledge of rock at the bottom, and an abyss beyond, but by a peculiar turn of the body the chamois alights firmly upon its hind feet, brings its fore feet together and then is ready for another sure leap.

Such a mark is worthy the bullet of the most skillful Swiss marksman, and the hunter of the Vaud, who leads them all, takes a pride in venturing out alone to bring back a trophy of his prowess, as well as skill.

LAND OF THE REFORMATION.

The northern or Swiss shores of the Lake of Geneva are picturesque in the extreme ; the French shores are "solemn and stern, with the mountains of Savoy in the background." Rounding the southern extremity of the lake, past Byron's Castle of Chillon, the prosperous town of Geneva comes pleasantly into view, with its broad quays and streets, its handsome hotels, its famous watches, music boxes and jewelry and its historic interest. The Rhone rushes through the town, forming two islands on its way, and it is noticed how the lake has transformed the turbid, yellow waters which entered at the upper end, into the deep, blue crystalline stream which pours from the Geneva side. In coming upon Geneva the mountains and hills fall away, but looking across the lake from a less elevated position Mont Blanc becomes, if possible, more impressive than from any other standpoint. Not only is the view less obstructed than usual, but, although sixty miles away, the snows and rosy tints of the mighty mass are often reflected in the fair Geneva crystal.

Monuments to the leaders of the Reformation are found in Geneva in the shape of colleges, universities and libraries. Farel, Calvin and Beza are stamped upon the town as they are upon the age. A substantial memorial hall of the Reformation appears as one of the principal buildings of Geneva, as do also the cathedral in which Calvin preached and the museum which holds many of his manuscripts. The house in which he lived is also pointed out to the curious. Geneva was Rousseau's native town and one of the islands in the Rhone is laid out in beautiful pleasure grounds which contain an elegant statue of the French eccentric, whom Carlyle compares to "a man in convulsions" all through life.

Voltaire, like Rousseau, found an asylum in Geneva from his enemies ; and Madame de Staël came there, and Knox, and Casaubon, and Sismondi, and a host of others of the most startling mental and moral diversities. The town on the lake became one of the greatest centers of religious education in Europe, the Protestant youth of all countries resorting thither to be educated in its schools. From it at the same time shot forth the most brilliant shafts of atheism which were ever leveled at the world ; for here was the grand center of free speech, and the man or woman whose tongue was curbed in other parts fled to Geneva as to a fortress from which the enemy could be assaulted.

From Geneva along the slopes of the Jura mountains the vine is cultivated, and the type of scenery is softer than among the Alps of Southern and Central Switzerland. The canton of Neufchâtel, into which we now enter, is the scene of the labors of William Farel, who was the father of the Reformation in Switzerland and the adviser and friend of John Calvin. Ruskin has dipped his pen in "the deep tenderness pervading that vast monotony" of the Jura mountains, and finds that "no frost-ploughed, dust-encumbered paths of ancient glaciers fret their soft pastures ; no splintered heaps of ruin break the fair ranks of her forests ; no pale, defiled or furious rivers rend their rude and changeful ways among her rocks. Patiently, eddy by eddy, the clear green streams wind along their well-known beds ; and under the dark quietness of the undisturbed pines, there spring up, year by year, such a company of joyful flowers" as he knew not the like of among all the blessings of the earth.





THE RUSSIANS.



THOUSAND years ago the Slavs consisted of a number of tribes who had settled near the sources of the great rivers of Southern Russia and had for neighbors the Finns, who occupied the country nearer the Baltic Sea. These races were continually harassed by the warlike people to the west, the Teutonic tribes attacking them by land, and the Scandinavian giants rushing up the shores of the sea and falling upon them from that direction. Like the ancient Britons they sent for foreign aid. The Normans therefore came to rule over them and to protect them. From this union resulted the modern Russian and the greatest empire, in continuous extent, in the world. The country was often parceled out to rival princes who quarrelled, was consolidated, was oppressed by the Mongol Khan for more than two centuries and a half, but at last threw out its mighty arms and firmly grasped one-seventh of the globe's solid land.

A GIGANTIC LAND.

The country of the Slavs can not be spoken of except in mighty figures. Its boundaries, if extended in one continuous line, would nearly encircle the earth. When the Slav has passed from the eastern to the western limits of his dominion he has traveled more than a quarter round the globe. Russia is a giant, with arms extended from ocean to ocean, with head lifted into the eternal frosts, and with a sword dangling from his belt he watches, from under his shaggy brows, the Turks, the Persians and the Mongolians, who lie at his feet.

The Russian is now attempting to digest, in his capacious stomach, scores of Tartar and Mongol tribes, the Pole who is the purest representative of the Slavic tribes, the Finn, the Lapp and the Circassian; at the same time girdling himself with railroads and telegraph lines; keeping an eye upon China, India, Afghanistan and Turkey, and, by way of diversion, periodically sharpening his sword and cleaning his gun.

THE PURE SLAVS.

In treating of the Russians as a people, as the Slavs of history, the first place, as before intimated, must be given to the Poles. Until twenty years ago they did not even become Russians, having retained their individuality in spite of the hostile tribes who surrounded them, in spite of the rule of the Norman princes and the dissensions of the petty Russian rulers, in spite of the invasion and triumph of the Mongols. Prussia, Russia, Sweden and Turkey have all felt the heavy hand of the Pole, and have been made to respect the prowess of the Slav.

As early as the fourth century four Slavic tribes dwelt between the Oder and the Vistula Rivers, and of these the Polani gave the name to the modern Poles. They were, during the middle ages, the sole champions of Christianity against the Turks, and their national existence, until their kingdom was dismembered, was one of incessant war and turmoil. The result has been to fix their character, which may be described as one of impatient independence.

Since the transportation of so many of the bravest of the Poles to Siberia, on account of their insurrection, and the eradication of the kingdom even as a duchy of Russia, the sharp lines of their character are not so evident; so that an unromantic picture of them, as they now are, shorn of their high-spirited, patriotic nobility is thus given: "The populations of the towns is largely employed in wool-spinning and the manufacture of woollen cloth, paper, beer and porter, and cotton and linen spinning and weaving. A large proportion of the country population employ themselves in the rearing and breeding of horses, cattle and pigs. Sheep are not so common, but swarms of bees abound, and there is a large export trade in honey." Formerly, the soil was the property of the hereditary chiefs, the minor nobles attached to their fortunes and the clergy; while merchants, tradesmen and agriculturists were reckoned as serfs. The latter were not attached to any master, but to the land; hence they had an interest in defending it against all invaders. It was an easy bondage, and their pride in the warlike deeds of their Slavic forefathers bound them closer to the soil and to their country.

THE COSSACKS.

The origin of the Cossacks is obscure. The movements of the various Mongolian tribes previous to the middle ages were so rapid and so eccentric that their courses run into each other like the figures of a kaleidoscope. To this day it is impossible to determine whether the

Cossacks are one tribe or a combination of many tribes. They first appeared about the middle of the fourteenth century in their present stronghold on the vast steppes west of the Don. At first they were subject to the King of Poland who gave them a military organization. They were members of the Greek Church, however, and rebelled against Jesuit persecutions. They submitted to Russia, both the Cossacks beyond the Dneiper and the Cossacks of the Don, and although their revolts have been the fiercest and most dangerous with which the empire has had to contend, they have for the past century formed an invaluable body of the Czar's army.

But before they had become the servants of the Czar they accomplished the task of conquering



A COSSACK FAMILY

Siberia. Yermak Timofeyeff fled to its wilds before the fury of Ivan, and after a year of successful warfare against the scattered tribes of fishermen and hunters, he forced them to acknowledge the superiority of his band of warriors, and, as payment for his pardon, presented the vast country to the Czar.

In times of war every man from eighteen to fifty years of age mounts his small, hardy horse, and arming himself with lance, pistol, carbine and sabre, holds himself in readiness to obey the orders of his grand chief, the Crown Prince of Russia. As light-mounted warriors; as mosquitoes harassing the



A VOTER.

rear or flanks of an army, the Cossacks have no equals. They are as

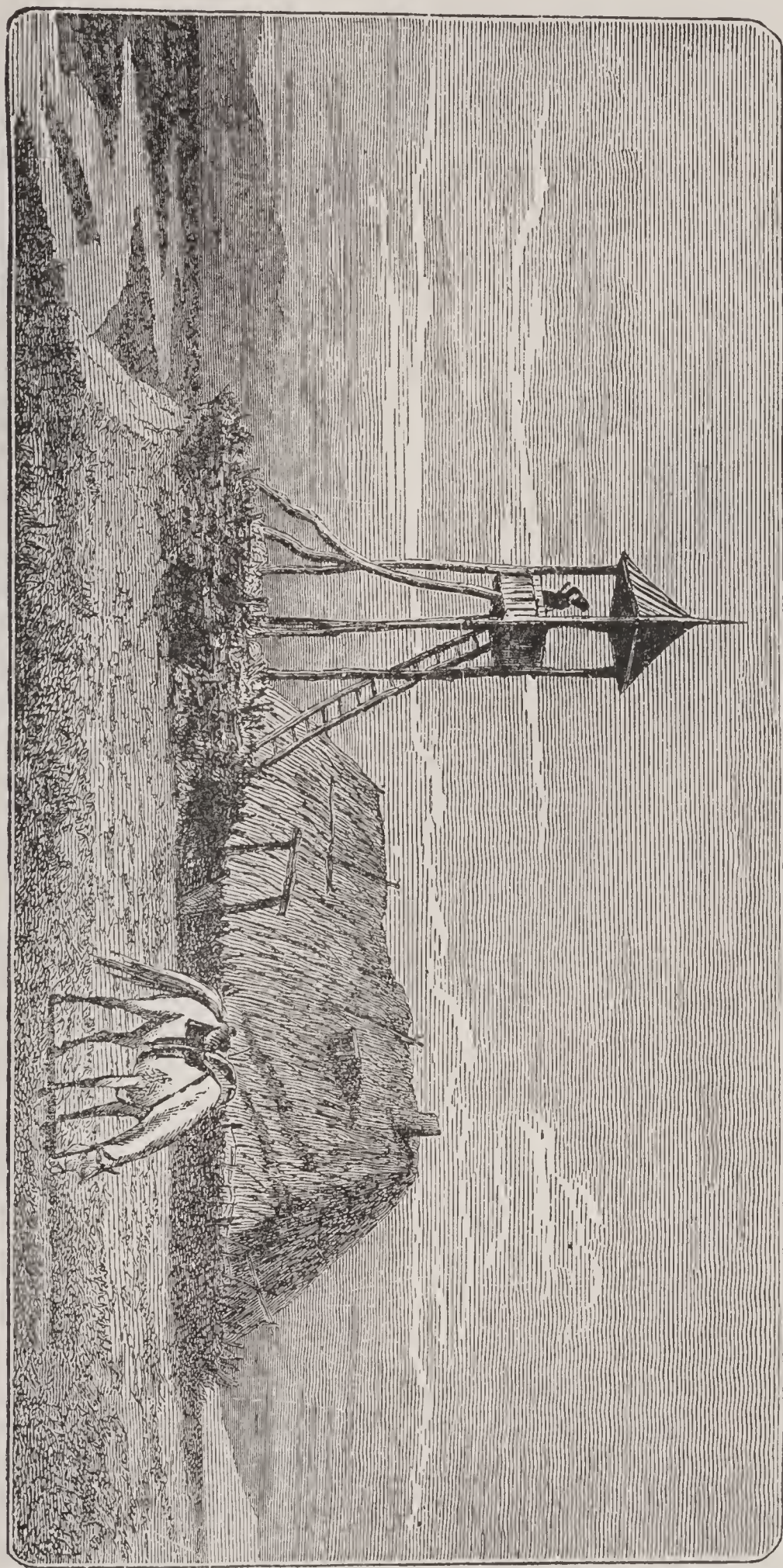
untiring as their horses, and their great bear-skin caps and trousers were nightmares to the weary troops of Napoleon as they struggled homeward over the snow fields and icy rivers of Russia.

Except that they pay this military service to the Czar the Cossacks

are almost independent within the country assigned to them. The chief of the Cossacks was formerly called the Attaman, and he was elected by being buried under a heap of their great fur caps; these massive votes were cast at the candidates in public meeting, and he who had the largest heap was proclaimed Attaman. The office was abolished when the Cossacks revolted under Mazeppa, a Polish refugee—he of Byronic fame—but it was restored, and by the Emperor Nicholas vested in the Crown Prince.

The Cossacks are chosen by the government as specially fitted by their bravery and activity to guard the frontiers of Southern Russia and to keep in check the fierce tribes of the Caucasus country. In their strongest positions they therefore establish forts,

called kreposts, the most prominent features of which are the watch-towers, from which they can signal, by means of fire, when threatened with attack, and call assistance for many miles around. It is stated, however, that this duty is so distasteful to the free tastes of the Cossacks



COSSACK WATCH TOWER.

that suicides are not uncommon among those consigned to such confinement. The strategic part which the Cossacks play in the actual military system of Russia is to unite an army on the march with its base of supplies, or with the empire itself. In times of war this irregular cavalry is supported by Calmucks, Buriats, Tunguses and other Siberian tribes.

Most of the Siberian tribes pay merely a tribute of furs to the imperial government, this being the only mode of taxation which their circumstances would allow. The whole of Siberia is ostensibly divided into civil districts but really into military departments, governed by military men. An invaluable aid to the Russian officials are the Cossacks, who are often placed in responsible positions themselves, where they are peculiarly useful in enforcing the fur tax and otherwise in bringing the power of the imperial government home to the Siberian tribes.

THE CIRCASSIANS.

The great wedge of territory which Russia has driven down between the Black and the Caspian Seas is the Caucasus country. The Caucasus mountains stretch through the region from sea to sea, and in their deep valleys ripen the fruits of the tropics, while on the higher lands temperate fruits and grains are grown. Rice, tobacco, sugar-cane and cotton are raised, and fine timber stretches almost to the snow line. The Caucasians who dwell in this region, so varied in its fertility, are divided into a great number of tribes of the Indo-European race. They have always been bold and resolute, shepherds and agriculturists among themselves, and robbers and guerrillas to the Persians, Russians and Turks. Their last decisive struggle for national life was made against the Russians, during the first half of the present century. A Mohammedan priest organized a movement in 1823, and it was enthusiastically upheld by the military chieftains of the tribes. By the death of several important leaders the conduct of the war finally fell into the hands of a young man named Shamyl, who for a quarter of a century resisted the Russian arms. He not only became a military leader of renown, but organized a government among the diverse tribes, establishing a capital and a code



READY FOR ACTION.

of laws. But he could not hold the confederation together, and being taken prisoner at the siege of one of his mountain forts in 1859, he was taken to Russia and held as a prisoner of state for twenty-one years. He afterwards went to Mecca.

The bravest of the hostile tribes during this last long war were the Circassians, who denied the right of Turkey to cede their country to Russia. They lived between the Kuban river, the Caucasus mountains and the Black Sea, south of the Cossack country. Their land was rugged, except near the river, but they wished to hold it as subjects of Mohammedan Turkey.

The Circassians are called robbers by the Tartars; they call themselves the noble, and are divided into numerous families governed by princes of blood. Below the princes are the nobles middle class, retainers and serfs. The princes and nobles constitute a landed aristocracy, and are allowed the privilege of regulating even the marriage and education of the villagers. The middle class are the elders and wise men of the villages, who stand in place of the laws, while the retainers and serfs are the common soldiers and laborers. The Circassians are democratic in regard to their food and residences, but the nobility only can wear red and appear in war with costly equipments of mail, sword and rifle; and though there are princes, nobles



A CIRCASSIAN GIRL.

and retainers, the princes may be deposed for misconduct and the retainers may leave the service of their lord and transfer their allegiance to another.

The Circassians are polygamists, but the wealthiest seldom have more than two wives. They are absolute masters of their wives and children, and notwithstanding the Russian government forbids them selling their daughters to Turkish harems, considerable of the nefarious business is carried on. The majority of the Circassian girls, however are obtained from the thousands of emigrants who left Russia for Turkey in 1864, when they found that they could not retain their country and be independent of the Czar. To prevent the traffic in slaves within her dominions Russia has built a number of forts on the coasts of the Black Sea.

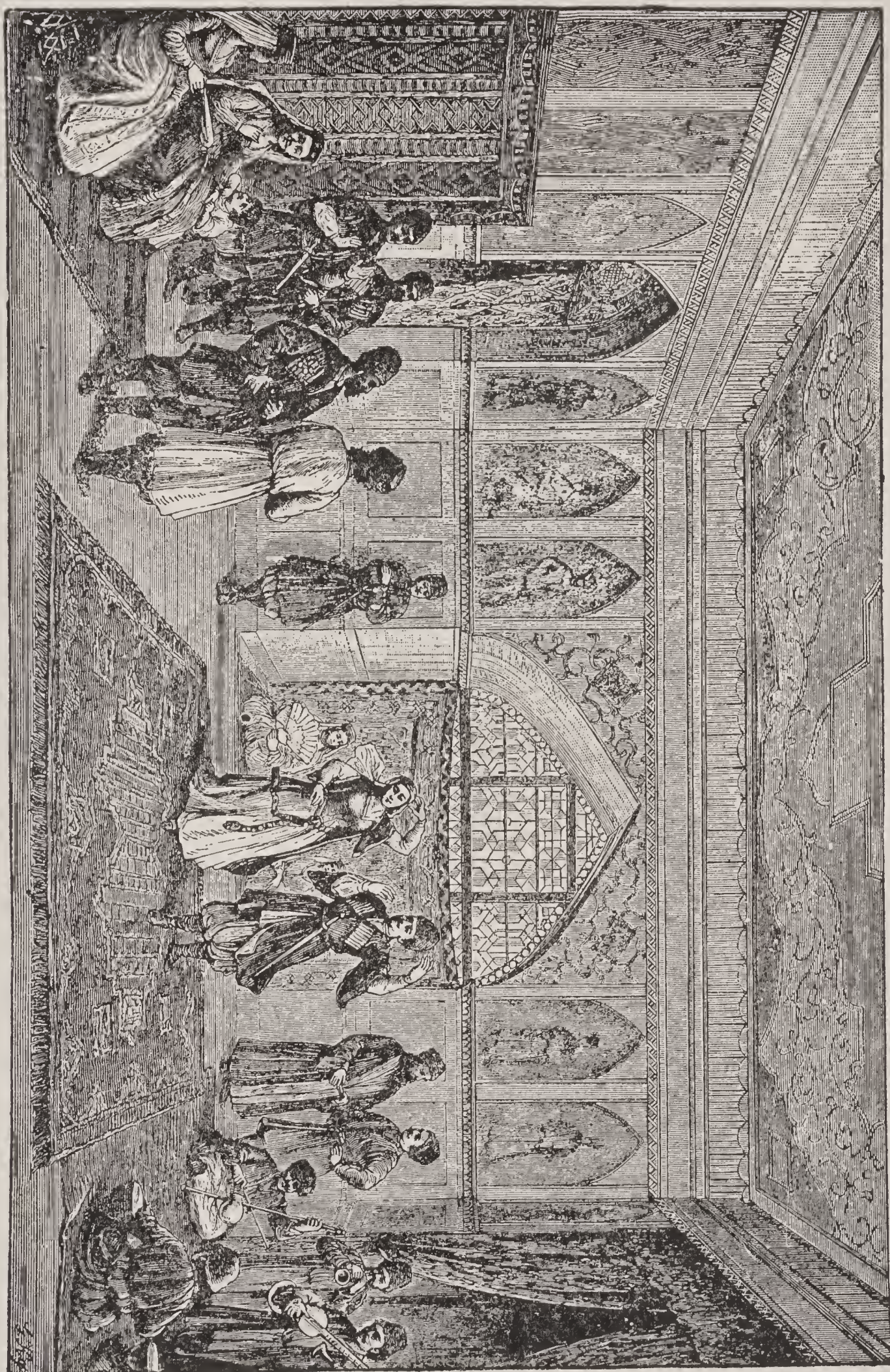
The beauty of the Circassian girls has not been exaggerated. They have fine forms, beautiful eyes and hair, and their complexion is made simply dazzling by their open air life, their exemption from hard labor and their careful diet. When they marry, and are no longer subjects for the Turkish harem, then they do the household work as their mothers did before them.

The men shave their heads and dress in the tunic and trousers of the East. Their garments are confined at the waist by a leather belt and on each side of the breast is a row of cartridges kept in small pockets. They wear round fur caps, smaller than those worn by the Cossacks.

THE GEORGIANS.

Georgia, or Tiflis, is in the center of the Caucasus country, being a grass country shut out by mountains from the other provinces. The mountain valleys are also fertile, and in them the vine is successfully cultivated. The Georgians manufacture much wine and they drink nearly all they make. It is said that six bottles is the daily consumption of the average inhabitant of Tiflis, the capital of Georgia. The Georgians are poor agriculturists, but bold soldiers. Formerly the greatest source of revenue which the nobles enjoyed was from the trade in slaves, which they sent to the harems of Turkey and Persia, the slaves being beautiful women from the lower walks of life, over whom the nobility had supreme control. At the present time Georgian girls are undoubtedly sent to the seraglios of the East, but ostensibly as servants. The beauties have oval faces, fair complexions and black hair, with beautiful lips and rounded forms. While they were being raised for the slave market it was customary to keep the waist tightly laced almost from girlhood, which had a tendency also to develop the bust. A small waist is, in fact, generally considered a mark of beauty in both men and women, and the higher classes of either sex wear tight-fitting belts or stays in order to come up to the requirements of the fashion. The men themselves were formerly sold, as slaves for service in the Egyptian armies, as both they and the Circassians are remarkably athletic.

Tiflis, the capital of the government by that name and of the former kingdom of Georgia, is where the beautiful women, the Armenians, Persians, Cossacks, Russians and other nationalities of Europe and Asia come together. It is a busy place. The manufacture of Persian rugs, carpets and shawls is briskly carried on, and it is the headquarters of the army of the Caucasus. The Russian quarter is St. Petersburg on a very small scale. Palaces, government buildings, great mansions,



ON WITH THE DANCE.

broad streets and airy squares, give it a decidedly European aspect. The native quarter contains diminutive houses and irregular streets, with a line of bazaars extending along the river.

Where beauty and wealth, soldiers and officers, meet in one city, we in America even know that gayety reigns queen most of the time. So at Tiflis it is not unusual for Georgian beauties, Persian women and officers of rank to be brought together under the magic charms of music and the dance.

MODES OF TRAVEL.

We have already given panoramic views of Lapps and Finns, Poles and Caucasians, Cossacks and Siberians. The vastness of the empire must have entered the consciousness of the reader, and a natural desire be awakened for further information as to the means of communication between these people separated by thousands of miles of steppes, mountains and snowy plains. First as to the cities, and we take St. Petersburg as a type.

In summer the common vehicle of conveyance is the drosky, which is a four-wheeled vehicle, setting very near the ground, the seat being so arranged that the weight of the passengers is thrown upon the hind wheels, the driver towering above them. The harness of the horse is very light, and the high collar which rises over his neck is a part of the thills. Whips are not used, but driver and horse seem thoroughly to understand each other, and though a Russian was never known to drive moderately, it is seldom that an accident occurs. The city drivers, or *ishvoshtniks*, have no regular abiding place. They carry their oat bags with them and feed their horses when they feel disposed or have leisure. Small shops sell them hay in little bundles. There are mangers for them in every street, and convenient approaches to the canals or river so that they can water their steeds. Many of them sleep in their sledges. Among the nobility the styles are as various as among the wealthy of any other European capital, and there is perhaps no city in the world where finer specimens of real live, beautiful, intelligent, docile horseflesh can be seen than in St. Petersburg. The streets are kept clean by being swept and sprinkled from the hydrants, but are poorly paved with cobble stones. In the winter the thoroughfares are cleaned after every snow-fall, leaving a couple of inches for sleighing.

The population of the Russias is so scattered, and much of the empire is so incapable of supporting population, that it is impossible to conceive of railway service being general. It is a country also in which the springing of rails and snow blockades would play altogether too

frequent a rôle. But the government horse-service, or post-service, is rapid enough for ordinary travelers. It is such an effective way of getting over the country, that not only government officers take advantage of it but private individuals. Three passengers are usually carried, and the first difficulty is to obtain the "padaroshna," or government order, for the supply of horses. This obtained, a fresh relay is assured every thirty miles or so. Applying to the nearest post-station, a drosky on a large scale, a driver and horses are furnished, usually after sufficient delay to draw from the travelers an extra stipend to hurry up matters. In winter a broad sledge, filled with warm furs, is supplied, in place of the heavy, jolting tarantas. Whether the horses are three abreast or more, will depend upon the pressing nature of the errand. The animals are driven abreast, there being no pole to the wagon or sledge, but the horse between the thills guides, and his companions are fastened to the whiffletree. The collar, which resembles a horseshoe, is the duga, to the top of which is attached the bearing-rein, and underneath the highest part is fastened a big bell, to warn other furious drivers of the approach of the tornado. A most picturesque grouping of the horses is obtained from the manner in which they are harnessed, for the bearing-rein forces the animal within the shafts to hold his head high, while those to either side of him have their heads turned outward and their necks gracefully arched, having their intelligent eyes fixed upon the driver.

The vehicle which the Imperial Government provides has been described as a cradle upon wheels. An armful of hay is spread over the bottom of the wooden box and you sit with your legs under the driver's seat.

It should be no disappointment if the horses produced are lean and ungainly, for, under the generalship of a master, they may do wonders.

Suppose the race commences—eight, ten, twelve miles an hour, for hundreds of miles. If the road is between important points, such as St. Petersburg and Moscow, it will be found in good order, the little station houses a few miles apart being occupied by retired soldiers, who see to its repairs. On each side are tall poles which mark the width of the winter road. Seated on his high seat, with his hands and arms full of reins, the driver urges on his steeds with shout and curse, encouragement, sarcasm, anger and affection being thrown at them in the various intonations of his voice. Now he draws his rushing children together, now spreads them over the entire width of the roadway, zigzagging from side to side, bounding over little bridges with only an inch to spare on either side. playing with his pets as if they were a pack of hounds in leash and he was only concerned in getting them over the ground.

Travelers, even on the public roads, are not numerous, but it will sometimes happen that a whole procession of little government carts (telégas) will be met or overtaken, laden with hides, tallow, provisions and goods, or bearing merely messengers burdened with imperial orders flying along at the top of speed of which their little horses are capable. This is the opportunity for which the Russian postilion craves. If anything, he increases his furious gallop and winds in and out, in and out, taking the greatest pride in narrow escapes from total annihilation or from totally wrecking the smaller fry. In taking a journey of any length, it is often found a physical necessity to sleep at a post station. A wooden bench and a possible bundle of hay, furnished by the keeper, if sufficiently feed, are the accommodations which may be expected, with the further expectation of being disturbed several times during the night by beetles (and worse) and travelers, who, waiting to change their horses, smoke, laugh, chat and drink tea.

Whether in Russia in Europe or in Siberia, the Russian driver is the same—tireless, brave, proud of his horses and his horsemanship, reckless because so skillful, and as impervious to cold as the Arctic bear.

Traveling by steamer on the Volga and the Don does not repay one by offering any scenery, but rather by enabling one to come in contact with so many of the races which go to make up the great empire. The Finns are rather silent, but the Tartars, who usually carry bundles of goods for sale which they have perhaps bought at the Nizhni-Novgorod fair, are communicative and lively. Whatever the temperature the Tartar wears a fur cap, and toward sunset he retires, with other good Mohammedans, to a quiet spot on deck, to kneel on his square of carpet and say his prayers. If the passage is by way of the Don, a number of burly Cossacks are always on board and when the steamer runs aground the discovery is made that they have their uses. They are dead-heads, in American parlance, and pay their fare by jumping overboard whenever the steamer grounds and pulling it out of the mud.

It is not at all likely that the empire will ever become netted with railways, but already the western half of Russia in Europe, with St. Petersburg and Moscow as the principal centers, have fair facilities. Strictly speaking St. Petersburg is the head of the system and Moscow is the center, the travel to the Black Sea ports and the Caucasus country being chiefly from the latter point. From St. Petersburg to Moscow the line is straight as an arrow, because the Czar ordered it so; and if the autocrat of the Russias should decide to build a line from St. Petersburg to Behring's Strait it would undoubtedly be constructed, but considering the question economically, Siberia is not destined to be a



A RUSSIAN WEDDING.

land of railroads. The cars are heated with small stoves, few stops are made, and if the aim is to get from point to point twice as fast as by horse conveyance the modern steed will be patronized.

Whether traveling by rail or river, however, there is one peculiar custom which is constantly obtruding itself upon the native's pocket-book. In Russia the bedding does not go with the bedroom. Pillows, blankets, bed-linen and towels are extra, and are borne around as luggage by the Russian traveler. The bedrooms are thoroughly heated in cold weather, so that a blanket and a pillow are all the bulky articles which are required; but it causes the foreigner to smile internally, when stopping at railway stations or hotels, to see men and women carrying their pillows.

Tea is as much the popular beverage in Russia as beer is in Germany. At the eating stations on the line of the railroads, in each private house, the invariable brass urn is on hand filled with hot water. A charcoal fire is kept burning beneath and whether it is the train of passengers or the master of the house that arrives, tea is the first consideration. The boiling water is poured over the leaves in the porcelain or earthen tea pot. The liquid is not allowed to steep but is quickly transferred to glasses or cups, and drunk with lemon and sugar. Counting houses, cafés, street booths, all have their tea urns. Not only does the mode of preparing the tea give the delicious drink its fragrant first strength, but the overland journey through Mongolia and Southern Siberia prevents the salt sea breezes from extracting any of its vigor; a sea voyage, in fact, is said to have a deleterious effect, so that few Europeans outside of Russia really know what good tea is.

EXILES TO SIBERIA.

Exiled to Siberia! The very sentence has a hopeless, weary sound to it. Yet, except to the very worst classes of offenders, the sentence is not so much a living death as an escape from the wearing delay of the Russian courts. To exiles, however, who are sent to the mines for life, there can be nothing surrounded with such terrors as the portentous words of the Russian court. After being tried, the offender is removed from the common prison to a plain building, where all those destined for Siberia, of whatever sex, age, or degree of wickedness, are huddled together. The friends of the prisoners are allowed free access to them, but escape from the empire, as every one knows, would be next to an impossibility; consequently escape from the prison would be useless. The rendezvous for exiled criminals is Moscow. Before their departure

on their long journey they are visited by a committee of citizens who inquire if there is any reason for delay. If there is a good one, such as sickness or the expected coming of a relative, the respite is granted ; but everything being at length in readiness active preparations are made for the departure.

“ The scene is then transferred to a yard, where the parties are all collected ; several barrels of quass and abundance of bread are provided for their refreshment, and a priest furnishes each person with a book of prayers and other religious works ; what little money they may have is taken from them, to prevent their losing it or being plundered on the road, and a receipt is given them for the full amount which they are entitled to reclaim on their arrival. All this is excellent and praiseworthy, but the worst is to follow. Piles of chains and an anvil tell the tale of suffering to be endured on the weary march, and as the men are arranged in little squads of six or eight individuals the manacles are fixed and are not to be removed until the journey is accomplished. Single individuals have irons riveted round the ankles connected with chains fastened round the waist, and thus are comparatively free in their movements ; but others, being handcuffed and linked to a long chain passing from one to the other, are entirely dependent on each other's will as they walk in file. The day's march is about ten miles, and thus the journey occupies at least four months, during which time the chains are not removed nor the arrangements altered. It is worse than hardship ; it is torture. The women prisoners are without bonds, and bring up the rear of the procession with the little carts containing the baggage of the party and the wives and children who have selected a voluntary exile. The caravan is accompanied by a guard of soldiers, whose responsibility is of so penal a character that they are made to take the place and suffer the sentence of any prisoner who may escape.”

The average journey of the exiles is ten miles daily, and the average weight of chains upon the hands and feet, four pounds. They have regular sleeping places, and many of the exiles are accompanied by their families. The weary journey lies due east, through the city of Kazan, and if the prisoner is wealthy his chances are decreased of dying upon



A SIBERIAN EXILE.

the road. The exiles are much less in number than in former years, and whereas over thirty per cent. formerly died upon the way, now fifteen per cent. fail to reach the mines of the Ural Mountains and Eastern Siberia, or the various towns of Southern Siberia.

Before starting, the convicts are inspected by a surgeon, and those who can not walk are placed in carriages, with many of the wives and children. It sometimes happens that male relatives, who are not criminals, accompany the squad on foot. The journey lasts seven or eight months. The prisoners are allowed to talk and sing, if they have the heart to do it, and if they are not bound for the mines they know that their condition will not be bad when they settle as colonists in the not unfertile tracts of Southern Siberia. They generally pass through the towns at night, but the peasants of the villages on the way feel such



VIEW OF OMSK.

pity for them that they usually bring the weary tramps jugs of liquor, immense piles of bread, and even better food. The contributions are so liberal that the guards sell the excess and purchase additional clothing for the convicts. Though the prisoners may speak among

themselves no outsider is allowed to converse with them, so that all these good offices are done amid perfect silence.

The Asiatic portion of the journey is the most trying, and if winter weather has set in the mortality is shocking. Upon their arrival in the country beyond the Urals, the worst criminals are sent to the mines. In former days they never again saw the light of day, but now they are not kept underground more than eight hours a day, and have their freedom on Sundays. The next grade are employed on public works for a time, and afterward are allowed to become colonists.

The colonists of Southern Siberia are politically dead, but are generally prosperous, the descendants of the early convicts being especially fortunate; some of them are very rich. The convict colonist commences

an entirely new life in a community which is under military surveillance it is true, but in which no one is allowed to remind him of the past. Both in the public reports and in conversation, if he is designated in a general way, he is simply called "the unfortunate." Within a few years he can establish a good home and be the owner of a field which will suffice for the wants of his family. Omsk, in Western Siberia, is one of the best known of the convict towns. Colonists, convicts to the mines and voluntary exiles, such as wives and children, are estimated to compose over 100,000 of the population of Siberia.

GOVERNMENT AND ARMY LIFE.

As one would be able to gather, by putting together certain facts already given, the government and army of Russia are one. Whether in St. Petersburg, Moscow, Odessa, the Don country, the country of the Caucasus or Siberia, attempt to place your hand on a civil official and you will touch an army officer, or there will be one within reach. The vast extent of the empire and the restless character of its numerous semi-civilized tribes make military rule, to a great extent, a necessity.

St. Petersburg is covered by the imperial guards as well as the police. The active army faces the frontier of Europe, with head-quarters at Warsaw, a separate corps being reserved for Moscow and Novgorod. The army of the Caucasus includes the Cossacks, the Circassians, and Tartars, with many Poles who are being gradually drawn from their old kingdom. A division of infantry occupies Finland, and another is scattered over Siberia, subject to the call of the governors. In the government of Novgorod, east of St. Petersburg, and in various governments of Southern Russia, are whole brigades and squadrons of infantry and cavalry who are outwardly tillers of the soil. Lands belonging to the Crown are divided among reliable peasants, who are furnished with stock and implements, and each must maintain a soldier. When not engaged in the service, the soldier assists the peas-



SOLDIER OF THE CAUCASUS.

ant. Both colonists and soldiers are deprived of their beards, and uniformed, the peasants being entitled to the surplus of their produce after they have contributed to the common magazine of the village and done their share toward keeping the roads in repair. Soldiery and peasantry intermarry, and the children generally enter the army. In addition to the principal soldier, each peasant retains in his cottage a substitute, usually his own son, so that if the regular limb of the army dies the vacancy can be at once filled.

The Guard of the Interior and the gendarmes are the police of the

army, the political police and spies, and form the connection between the widely-extended secret service and the military — the stone wall against which nihilism commonly dashes itself.

The Russian soldiers are carefully drilled, and for blind obedience, wonderful endurance and unflinching courage have not their superiors in Europe. The great aim seems to be to teach both infantry and cavalry to fire rapidly. Capital punishments are



A COSSACK OF THE LINE.

rare. They are occasionally inflicted in times of war, but the usual forms of punishment are transportation to Siberia or corporal discipline. Formerly, nobles, magistrates, clergymen, students, and merchants and traders, enrolled in the different guilds, were exempt from service. The noble could nominate his serf to fill up a quota, the slave becoming a free man when he entered the army.

If he deserted he was again enslaved. Now there is an annual conscription to which all able-bodied men are liable who have completed their twenty-first year. If they so desire, however, educated young men may enter a short period of service from their seventeenth year. Fifteen years is the period of service in the army, six in the active and nine in the reserve. During the latter period the soldier is liable to service only in time of war. Under the general law, however, the Cossacks, the Finns and the non-Russian tribes are not liable, military service with them being regulated by special enactments.

Neither army officers nor soldiers save fortunes from their salaries. Besides a few allowances and mess money the officer is entitled to a servant or two from the government, whom he must equip at personal expense. The pay of the common soldier consists of a few dollars in money, a new uniform and a stock of flour, salt and meal. On fête days an Imperial Guard is enabled to eat butcher's meat at government expense, but the soldier of the line has no such allowance. With all this niggardly treatment the Czar spends over \$100,000,000 on his army and as much more for his navy; but it is quite likely that if the pay were not so inadequate there would be less jobbing and thieving in the service.

THE SWORD AND THE CROSS.

The great ally which the Czar possesses in the Church is never so forcibly shown as when his armies are turned toward Constantinople. Then, it matters not what the real pretext, the conflict is held up to view as a holy war. Never was this truth so evident as when the last imperial proclamation of war issued against Turkey. At two o'clock in the afternoon a solemn service was ordered to be held in each church of the Russian empire, the declaration of war having been read in these thousands of holy places. Moscow, especially, that superb, church-laden city, which in the Kremlin alone contains almost a city of churches, was stirred to its depths.

Within the massive gates of the Kremlin are cathedrals and churches where the Czars have been baptized, crowned, married and buried. The Cathedral of the Assumption was the most abandoned scene of warlike and religious fervor. Its entrance was kept clear by soldiers, and soldiers kept open a passage for the carriage of the Governor-General and the plumed generals and officers, with swords and spurs.

At length the civil and military leaders of the people were assembled and the services commenced. The royal proclamation was read,

blessings were bestowed upon the imperial arms, prayers were said noble and peasant knelt together in a common cause and the bells in all the churches of Moscow and the two Russias lashed and clanged the empire into fury. The dense crowds without in vain attempted to breathe the incense within the temples, and then shouted and reeled through the streets, intoxicated with war and smothered beneath war-like flags and emblems.

In speaking of the Greek Church we usually have in mind the Russian Church. There is no Patriarch of the Church, as there was before Peter's time. The first step towards the founding of the State Church was to make the see of Moscow a patriarchate, with jurisdiction over the empire, and to cut clear of the Patriarch of Constantinople. This was the doing of the Church, however, and the father of Peter the Great did not like the pretensions of his bishop. But when Peter ascended the throne he proposed to have no one the head of the mighty National Church but himself. So when he had matured his plans he waited for the death of the Russian Patriarch. He died, and the Czar appointed an acting director of the Church, whom he called the Exarch. When the people had forgotten to miss their Patriarch, the office was formally abolished, and the affairs of the Church were placed in the hands of the Holy Synod, comprised of high ecclesiastics, and forming a grand department of the government. The Minister of Public Worship is *ex officio* a member of the Synod. The liturgy of the Greek Church is the same as that of Constantinople, but in the State Church it is celebrated in the Slavonic language. As the Czar appoints all the members of the Holy Synod, the Russian Church is both imperial and national in its character. The Emperor can not modify the dogmas of the Church, but the entire organization is under his autocratic control.

IMAGE WORSHIPING.

In nearly every peasant's house, in a corner of the room facing the door, will be seen a representation of the Saviour or Madonna. Sometimes the figure is embossed and covered with a metallic sheet, the face and hands being painted. On entering the hut orthodox Christians bow to the representation, which may be an inch or a foot square, and cross themselves. Before and after eating the same ceremony is performed. If the day is a noteworthy one in the Church calendar, the icon, as it is called, is honored and illuminated by a special lamp placed before it.

The Czar himself has his icon. Icons are scattered from one extremity of Russia to the other, whole villages busying themselves in their

manufacture. The pretentious icons are ornamented with gold work, pearls and precious stones of great value.

Besides these simple or symbolic pictures, many of the churches and monasteries of the Russian Church have in their possession icons which have been pronounced by the Holy Synod to be of divine origin and of miraculous properties. They are found in the ground, in caves, in trees and other out-of-the-way places, the priest or peasant who discovered them having been guided to the treasure by supernatural agents. These so-called divine manifestations are common to the Greek Church and the Roman Catholic, and costly edifices are erected from the offerings which pious pilgrims lay at the shrines of the visible objects. As at Lourdes in France, the people flock to the scene of the manifestation, bringing with them their diseases and departing whole; so proclaims the Holy Synod for the Russian Church as does the Pope for the Catholic Church. Such icons become so famous that the anniversaries of their discovery are celebrated by the whole Church, and it becomes almost a matter of dispute as to which city or church shall be blessed by their presence. One of the most famous of these miracle-workers is the Kazan Madonna. It was brought from Kazan, that Tartar stronghold, in the fourteenth century, and afterward transferred from Moscow to Peter's new capital. It had a cathedral built for it; and now, at any hour of the day, the devout will be found kneeling on the polished marble floor, with their foreheads pressed to the cold stone, praying before the mother of the carpenter's son, whose image is decorated with jewels said to be worth \$75,000. In the center of her crown is a large sapphire. The screen around the image as well as the balustrades are said to be of pure silver being an offering of the Cossacks of the Don after they had returned from their harassing pursuit of the French army.

TYPICAL CEREMONIALS.

The burial of a priest of the Greek Church is eminently characteristic of its ceremonials. We describe an actual scene. The church was filled to suffocation with perspiring peasants, the heads of most of the women being bound with thick shawls. All carried lighted candles. In the center of the edifice lay the body of the deceased, clad in his ecclesiastical robes and reposing in a white gilded coffin, while the face and hands were half buried in white lace. Tall lighted candles draped with white crape surrounded the dead priest, and the officiating brothers were clad in magnificent robes in which appeared no sombre color. Everything was bright or pure white. The head of the deceased was bound with a fillet on which was written "The Thrice Holy."

After many chants had been intoned for the repose of the soul, priests, relatives and friends came reverently forward to receive the last kiss, some being allowed to kiss the cold clay, others contenting themselves with a pressure of the lips upon the cold coffin. Both forms of salutation are thought to be equivalent to the bestowal of a blessing. While this affecting ceremony is progressing, a service is being read, impressing upon those present the uncertainty of human life, after which the absolution is pronounced and a paper is placed in the dead priest's hand—"The Prayer, Hope and Confession of a Faithful Christian Soul." Then an attendant took away the lighted tapers from the mourners, the coffin was removed to the hearse without, which was hung with white silk and purple and gilt draperies, a gilt crown surmounting all. Two priests, robed in yellow garments, stood upon the bier facing each other and watching the dead—who is never left alone while the body is unburied—while censer-bearers, singing men and boys and the attendant holy brothers completed the procession, which slowly passed along the street crowded with figures whose every head was bare. As the mourners approached a church, the bells were rung, the procession halted, and did not again proceed until the receiving priests had laden the air with incense and sent the pageant, blessed, on its way. Thus it was passed on, from one holy church and brotherhood to the next, receiving a continuous benediction from the spectators on the streets and at windows of houses, who crossed themselves and took part in the funeral service as the procession moved on its way to the cemetery.

The baptism of a Russian infant of noble blood is usually a matter which is in the hands of his god-parents. The god-father stands with the god-mother in front of the baptismal font and presents a small golden cross which the baby is expected to thereafter wear. The ceremonies comprise a blowing in the infant's face three times, signing its name on forehead and breast, immersion, and anointing the various parts of the body with the holy unction prepared during Holy Week, within the walls of the Kremlin, and consecrated by the Metropolitan. There is considerable marching around by the god-parents and an impressive service. The concluding act is for the priest to cut off a small portion of the child's hair in four different places on the crown of the head, inclose it in a morsel of wax and throw it into the font.

NOBILITY AND PEASANTRY.

The nobility form a separate body in every province, being governed by a marshal of their choosing. They pay no poll tax, but are no longer free from conscription. After them comes the clergy, which for

twenty years has not been an hereditary class. The sons of clergymen, irrespective of their preferences, are not obliged to follow the service of the church. The merchants are next in the social scale, and then the burghers and peasants. Since the abolition of serfdom in Russia there are no castes, and since then social distinctions are less marked than they formerly were. A peasant may become a merchant or a noble. He may enter the church and all government preferments are open to him. The son of a priest may become a peasant or a noble. The fences are down, although the fields are still staked out; but the classes are social rather than political.

The slavery of the Russian peasant was of a double kind. He was bound to the soil and to his master. The Tartar composition of his blood made him prone to wander, and to wander at pleasure meant to rebel. Therefore the slavery of the Russian peasant was, primarily, a matter of state policy. The noble was the Czar's police officer, though unappointed. He was a task-master, and often a hard one, and he was also an unofficial preserver of the peace. In a way he accomplished his mission; for the peasantry, as a class, were never the Nihilists of Russia. They cultivated the great estates of the nobility and were allowed to get a living from a certain piece of land as long as they remained rooted to the soil. How the nobles abused their position to crush manhood and degrade womanhood has been told in whole libraries. The strongest protests, however, came from a numerous outside class. The Emperor freed the 22,000,000 serfs and gave them land to cultivate. He issued the imperial decree two years before Lincoln signed the Proclamation of Emancipation, but Alexander of Russia only changed one form of slavery into another. That of the later days is not quite so grievous, which is the best that can be said of it.

Once the peasant was bound personally to the noble; now he is bound financially to both the Czar and the noble. The government assumed, when the serf became a freeman and received the hut and the garden patch as his own and was an authorized member of the commune which holds the village lands, that he was indebted to his former master to a certain amount. He had no freedom of choice; the land was thrust into his hands, and he was made a financial slave. The government advances four-fifths of his debts to the noble, and the remaining fifth he still owes to his former master. The government also receives its five per cent. interest on the sum it advances, this being paid to it by the village or commune of which every peasant is a member. The commune is the local government, in which every peasant has a voice. To

it the government granted lands in common, which are apportioned every three years according to the number of laboring men and women which the family can muster. The commune is responsible as a whole for the government interest, the fifth of the debt due the nobility and all other taxes and duties. In some communes the soil is poor ; in others there are too many idlers — sometimes the peasants manage to meet their liabilities, and at other times they can not see how Alexander the Czar did them so good a turn. Under the old serf system when an estate was not profitably cultivated it was customary for the landlord to allow his peasants to seek other more profitable employment ; such a course of action was designated “for the good of the estate.” It is for a similar reason that the communes throughout Russia are granting leaves-of-absence, by the thousands, to the manufacturing and commercial towns of the Empire. The peasant could run away if he had a noble master ; so now he can flee from his commune : but if he has not made up his mind to cut all Russian ties, he is obliged to pay into the treasury of his commune a percentage of his extra earnings, as he was when he had a noble for a master. In many cases, also, the peasant works for his old master, cultivating the smaller estate with his own communal field, and, with the aid of a whole family, faithfully striving to lift a galling burden of debt which was placed there by imperial hands which were supposed to be friendly. He is almost as much a slave to the soil as he was previous to 1861, when he was politically a serf.

It is against such a state of affairs that a large class of educated Russians is growing up between the Nihilists and the government. Their blood boils at the abuses, but they are not blood-thirsty. There are many Count Tolstois in spirit, but few so bold and none so able. The Nihilists compose the visible opposition to nobility and royalty, and their dark-red organization is one of the wonders of the century. How great or how little it is no one knows. But it raises its head in the most unexpected quarters. Now a student, now a carpenter, here a Jewish peddler, there a noble lady are pounced upon by the secret service. Though the Czar station an official before the doorway of every lodging house in St. Petersburg, suspicious persons prowl in and out and secret meetings are held. Those whom he trusts as his agents are Nihilists themselves. His very lackey may be meditating a bomb. An unpopular police official is shot. The woman is tried by jury “for attempt” and is acquitted. There must be Nihilists on the jury! Letters are mysteriously sent to the Czar and his officials and revolutionary posters appear on the walls of public buildings. The letters are torn up, the posters are taken down, extra spies are placed around and in the royal palaces, and

keen policemen patrol the streets night and day. While a spy nods or a patrolman turns a corner another letter falls upon the Emperor's private table or an incendiary sheet flares from a blank brick wall. The Nihilists compose the visible-invisible opposition to the imperial government of Russia.

To resume: The communal land is of three kinds. First is the village plat, including the house gardens; second, the arable land; and, third, the meadow land. The arable land is divided into a number of long, narrow strips. "Sometimes it is necessary to divide the field into several portions, according to the quality of the soil, and then to subdivide each of these portions into the requisite number of strips. Thus,



A RUSSIAN VILLAGE.

in all cases, every household possesses at least one strip in each field; and in those cases where subdivision is necessary, every household possesses a strip in each of the portions into which the field is subdivided. This complicated process of division and subdivision is accomplished by the peasants themselves, with the aid of simple measuring rods, and the accuracy of the result is truly marvelous."

"The meadow, which is reserved for the production of hay, is divided into the same number of shares as the arable land. There, however, the division and distribution take place annually. Every year, on a day fixed by the Assembly, the villagers proceed in a body to this

part of their property, and divide it into the requisite number of portions. Lots are then cast, and each family at once mows the portion allotted to it. In some communes the meadow is mown by all the peasants in common, and the hay afterward distributed by lot among the families; but this system is by no means so frequently used."

"As the whole of the communal land thus resembles, to some extent, a big farm, it is necessary to make certain rules concerning cultivation. A family may sow what it likes in the land allotted to it, but all families must at least conform to the accepted system of rotation. In like manner a family can not begin the autumn plowing before the appointed time, because it would thereby interfere with the rights of the other families who use the fallow field as pasturage."

IN A PEASANT VILLAGE.

A Russian village is as different from a German, Dutch, English or American village as the Arctic Ocean is from the Mediterranean Sea. Some little distance from the road stretch two rows of mud or log huts, with not a school-house in sight. There is a gilded church, with a grand spire, and a beautiful altar and many rich decorations within. This costly church is drawn from the home of the peasant—one-third of his earnings go to it. The result is that in summer the hut of the average peasant is too close and squalid to be occupied, and whole villages sleep in the street or in the balconies of their houses. Few of their homes boast the luxury of a bed, and in winter they stow themselves around the stove. The stove is of brick and whitewashed, and an enormous shelf is often constructed from it to the wall, upon which a portion of the family sleep. In very cold weather even some of the members may sleep upon it; for there is no limit either to the heat or the cold which a Russian can endure.

This fact is most evident when the peasant takes his regular vapor bath, every Saturday afternoon. With him it has a religious significance, symbolic of spiritual purification. Some villages have public or communal baths, but many peasants take their steamings in the great household oven in which the family cooking is done. From a temperature which we should hesitate to designate in figures they rush into the extreme of cold and roll in the snow. The houses outside, are sometimes adorned with bright colored carvings, the cracks between the logs being stuffed with moss and lime.

But the peasant pays two-thirds of his substance to the church and to the crown, eats his cabbage soup and drinks his tea and liquor, and

worships thankfully in the grand church. When the tax collector comes around, once a year, he has his money ready and sees it go into the bag of the Czar's representative, without a murmur. But the Russian peasant is far from cheerful; he is merely resigned under a despotism. The women do not show the attractive weakness of their sex for personal adornment. They wear a loose robe, fastened at the neck and buttoned down the front, and over this an apron fastened over the shoulders by two short braces. Those of the better class wear boots reaching to the knee, but the majority of them are barefooted.

THE GREAT MIDDLE CLASS.

The merchants belong to the town population, and they have, as fellow-citizens, divided into separate guilds, burghers and artisans. Any one may engage in mercantile pursuits by joining the guild and paying his dues; strictly speaking, he will have the standing of a merchant by so doing. When he ceases to pay his dues he ceases, officially, to be a merchant and returns to the class from which he came. He might have been a peasant, or a burgher — which latter is a permanent resident who has not joined the guild of artisans or merchants. The peasant often joins the trade corporation, although maintaining his connection with the commune or the landed corporation of which he is a member.

The Russian merchant is at the head of the town classes, but he is not, as a rule, an educated man. It would be nothing unusual if he could not read or write. He is the conservative of the empire, as are his brethren in all lands. A disturbance of the existing order of things would be likely to disturb business. He therefore stands midway in the scale between imperialism and nihilism — first the Czar, second the noble, third the merchant, fourth the bloodless agitator and fifth the nihilist. The merchant mounts upon the shoulders of the bankrupt noble. He buys his house, or builds a fine one himself as near like it as possible. He places in his mansion the same order of great mirrors, grand pianos and rich furniture. His floors are marble and his curtains are of the most costly material. But with him everything is merely to have, sometimes not even to show. The educated noble entertains royally. He is a linguist, a musician, a politician, a traveler, a man of the broad world and a fascinating gentleman with all his faults. He gambles, he spends his money recklessly, but he throws himself and his establishment open to society and revels in publicity and the fruitfulness of his resources. Except the merchant has something to gain by it he shuts up the best rooms of his mansion and lives in the shabbiest. His life, experiences

and reading having been confined, and not wishing to expose any of the secrets of his business, conversation is naturally circumscribed. The merchant dresses according to his rank, owns and exhibits fast trotters, and is proud of the patronage of government officers, but scouts the hereditary nobility. He subscribes liberally to churches, monasteries and benevolent objects, but the price of his subscription is often a decoration.

ST. PETERSBURG.

St. Petersburg is worthy of the vast empire which it represents; its vastness, the width of its streets, the area of its public squares, the gigantic dimensions of its palaces, churches and houses are simply oppressive. There is a self-consciousness about the city that its architect had deliberately set out to build the most magnificent monument to kingly ambition in the world. St. Petersburg was raised from the marsh on the graves and shoulders of slaves, but it no doubt impresses the world as its founder meant that it should. He also wanted a port on the Baltic Sea, and he obtained it, although there was not a square rod of the site which he had chosen which would support a massive structure.

The nobles, the criminals, the men, women and children of the two Russias all contributed toward the furtherance of this mammoth work. The nobles were obliged to build palaces and the proceeds of the sale of lands to them helped erect the government structures. Every boat upon Russian waters and every cart on Russian soil furnished timber, stone or brick. But the city was founded, fairly lifted above the mud, within a period of nine years. Succeeding monarchs seemed inspired with the determination of Peter the Great, and, though the foundations of bridges and buildings might periodically disappear, a new set of pilings was driven upon the old and the work of extending the city went on.

Hare Island it is called where Peter laid the first walls of his spacious capital. He superintended the building of one of the fortress bastions himself, his chief officers taking charge of the other work. "At first the fortifications were only built of wood, but three years afterwards they were reërected in stone by masons from Novgorod, who were assisted by the soldiers. The first fortress was begun May 16, 1703, and finished in five months. Wheelbarrows were unknown, and the workmen scraped up the dirt with their hands, and carried it to the ramparts in their shirts or in bags made of matting. Two thousand thieves and other criminals sentenced to Siberia, were ordered to serve under the Novgorod workmen. Peter constructed a little brick cottage

just outside the fortress which he called his palace. Every large vessel on the Neva was forced to bring thirty stones, every small one ten, and every peasant's cart three, toward the building of the new city."

St. Petersburg stands but fifty-six feet above the level of the sea, and every year when the ice breaks up the lower part of the city is threatened with inundation. Warnings of any threatened danger are given from the citadel which stands upon an island in the Neva; but even the prompt discharge of guns has not always proved effective in giving the citizens timely warning. Evidence of this fact is still found in some quarters of the city in which red plates are seen affixed to various houses, twelve and fourteen feet above the street, and marking the point to which the flood reached in 1824, when thousands of persons perished. Little attention is given to the firing of the first gun, that indicating merely an inundation. At the second gun people bestir themselves in the lower town and commence to move the horses. The third gun produces a panic.

THE HUNGARIANS.

This much has been settled — that the Hungarians are akin to the Finns and the Turks and not to any of the so-called Indo-European races. A similarity in some of the customs of the Siberian tribes with their own has been already found, and their language is decidedly Tartaric in its structure. In their language they are called Magyars, and proudly claim descent from the Huns. Though kindred to the Turks they hold themselves above them, and have resisted every effort at assimilation. The Magyars dwelt for a long time near the Caucasus mountains, but as they became powerful commenced to migrate toward the west, and during the ninth and tenth centuries conquered their present territory. During the tenth and eleventh centuries Christianity was introduced into Hungary and the country became a nation, the clergy and nobility constituting the ruling classes. Still there were national parties which upheld the people's rights. But though the Hungarians fought so bravely against becoming a dependency of the German Empire and the House of Hapsburg, the people were, for many centuries, slaves to the ruling powers at home. Some of the kings of Hungary figure as saints in the Roman calendar, and the Pope, feeling that he had a certain claim upon the country, disputed the right of suzerainty with the Emperor himself. In the thirteenth century Hungary was ravaged by the Tartars. Subsequently she extended her territory, but persecuted the Jews and put heavier chains upon the peasantry. Wars followed with the Turks, the people repeatedly arose in rebellion and the thrones of Poland and Hungary were united. The nobles fought among them-

selves, the peasantry rebelled against the nobility, the Turks destroyed the Hungarians in battle and the House of Hapsburg and the Sultan sat upon the ruins of the kingdom. But though defeated, they were not subdued, and through every conflict of arms or civil commotion they bore away certain charters of liberty which sanctioned the rights of the Protestants and of the kingdom. The fall of the Turks before Vienna made the House of Hapsburg the sole object of Hungary's opposition. Maria Theresa, for a time, allayed their bitter spirit by her able and womanly reign.

But the real spirit of reform was slowly taking shape and the nobility became the champions of the people. The peasants and Jews were to be treated as men, and freedom of speech and religious worship guaranteed. Measures looking to these ends were carried at the national diets. Counts, barons and citizens kept the agitation alive which culminated in the revolution and war in which Kossuth appeared as one of the heroes of history. The Russians and Austrians together overwhelmed the Hungarians, but complications with France and Italy which ended with Austria's defeat at Magenta and Solferino, gained the day for the patriots after their condition as conquered rebels threatened to be more unbearable than ever. The Austro-Hungarian monarchy was formed, the constitution of Hungary including the reformatory principles for which its best leaders had striven.

THE BOHEMIANS.

The proper name of this people (for it is the one they accept themselves) is the Czechs. They claim to be the oldest family of the Slavic race, and the word Czech implies the beginning. Their language is strong, and pronounced by linguists the most completely developed of any Slavic tongue and the one of all European languages which can best render the Greek and Latin. John Huss' translation of the Bible did for it what Luther did for the German; it established a literary standard and orthography, and his disciples, the Hussites, continued to make the Czech so great a language that at one time it threatened to become the general Slavic tongue. That of Prague was the first of the German universities to be founded, and numbered, during the latter part of the fourteenth century, 30,000 students. This great educational institute was a power in spreading the knowledge of the national tongue, until in the seventeenth century the Bohemians rebelled against the ruling powers and their literature and language were abolished. Books by the thousands and libraries by the hundreds were burned by the government

and by the Jesuits, until it seemed as if the work of John Huss and his followers would be annihilated. Men were destroyed with the books. The Bohemian heretics were banished from the country. The Swedes who were expelled carried off with them many treasures of the Czech literature, which are now in the Stockholm library, and books in the native tongue were printed in Germany and Holland, indicating that the Bohemian language was not born to die. The result of the Thirty Years' War, the efforts of native scholars for the past century and the liberal attitude of the central government, first fixed by Maria Theresa, have revived the former vitality of the Czech nationality. The university of Prague is mostly attended by Czech students and its rector is a member of the Diet; the Diet elects delegates to the Austrian Reichsrath. So that this institution represents, in a way, the Bohemian race, politically and intellectually. Not only is the Czech literature a feature of the Bohemian University, but since the year of American independence it has had a chair in the University of Vienna.

But the national Slavic spirit can not be allayed, even with fair treatment, and the political lines are determined by German and Czech blood. The contests between the two nationalities grow, if anything, more and more intense. As early as the tenth century, to protect themselves against the Hungarians the Bohemians sought to be incorporated into the German empire, but have never given up their hope of some time establishing a great Slavic empire in Austria. They are to-day the most intelligent and industrious of the Slavic tribes. They are the manufacturers of Austria, their glassware being noted the world over, while their cotton, linen and woolen goods are of a very superior quality. Their iron works and paper factories are famous. They are not only manufacturers and agriculturists, but musicians and poets of no mean order. The Bohemians even claim a share in the invention of printing, on the ground that Gutenberg was originally from their country, and that the press was freely developed in it without the aid of the Germans. So that, considering the Bohemians as Slavs, they must be placed in the lead of the tribes of that race.

The earliest occupants of their land are supposed to have the Boii, a Celtic tribe, who were driven away by the Germans, who in turn preceded the Czechs. Thus from the first historical times we see certain races opposed instinctively to each other, like dogs and cats, being governed by inherited prejudices which centuries of war have kept alive, and which may have originated in a single bitter quarrel between two rival, primitive animals; and this conflict between the Celtic Boii, who gave Bohemia its name, and the Germanic Marcomani, reminds one how

Celts and Goths—Celts and Anglo-Saxons—could never live at peace together. One or the other must give way, and if an ocean bars the avenue of escape, so bitter is the feud that the weaker are forced to seek a home beyond the sea. To further illustrate this fact we shall cross the German ocean to the islands, which form its western shores, and to which the Celts were driven by the Goths.





THE ANGLO-SAXONS.



COMMENCING with Herodotus, down a long line of ancient historians, modern English writers have industriously collected the evidence which goes to prove that the Kimmerians, or Kelts, from whom the ancient Britons were descended, about the seventeenth century before Christ, were driven out of Asia into Europe by vast hordes of Scythians, from whom in turn have been traced the Goths, the Germans and the ancient Saxons. The Kelts, once in Europe, dashed again and again against Greece and Rome. Shadowy records of these mighty conflicts are found in the ancient traditions of Wales and in the songs of her bards which have come down to us. In Cæsar's time they had almost ceased to exist on the continent, but had crossed from France into England and had obtained much power. Their old enemies, the Scythians, or (as they became generally known in Europe) the Goths, came pouring after them, and followed in their footsteps of warring against Rome.

BASIS OF THE ENGLISHMAN.

One of the tribes farthest removed from the scene of bloodshed were the Saxons. They dwelt on the sea coast from the mouths of the Rhine to the Baltic Sea, and soon became a terror to all the maritime tribes and colonies. The Saxons were at the head of a confederation which was finally formed for protection against Rome, and the brave Jutes and Angles were their neighbors. The Jutes were those who were first called to England by the Britons to drive back the wild tribes who were threatening them from the north. One race of Kelts, the Highland Scotchmen, were about to pour down upon the southern tribes, the Britons; and now came over a tribe of their ancient enemies, the descendants of those Scythians who had driven them out of Asia, to save Kelt from Kelt. Thus prodigious are the cycles of history.

Angles and Saxons followed, and Danes also. These are the tribes which are the foundation of the great island kingdom. Every school-boy knows it. But what manner of people were these who came to the



AN ENGLISH COUNTRY CROSSING.

island, partly by invitation and partly by invasion? Taine, the English historian, thus tells us: "As you coast the North Sea from the Scheldt to Jutland, you will mark in the first place that the characteristic feature is the want of slope, marsh, waste, shoal; the rivers hardly drag themselves along, swollen and sluggish, with long black-looking waves; the flooding stream oozes over the banks and appears further on in stagnant pools. In Holland the soil is but a sediment of mud; here and there only does the earth cover it with a crust, shallow and brittle, the mere alluvium of the river, which the river seems ever about to destroy. Thick clouds hover above, being fed by ceaseless exhalations. They lazily turn their violet flanks, grow black, suddenly descend in heavy showers; the vapor, like a furnace smoke, crawls forever on the horizon. Thus watered, plants multiply; in the angle between Jutland and the Continent, in a fat, muddy soil, the verdure is as fresh as that of England. Immense forests covered the land even after the eleventh century. The sap of this humid country, thick and potent, circulates in man as in the plants. Man's respiration, nutrition, sensation and habits affect also his faculties and his frame."

"Over the sea, flat on his face, lies the monstrous, terrible north wind, sighing and sinking his voice as in secret, like an old grumbler. Rain, wind and surge leave room for naught but gloomy and melancholy thoughts. The very joy of the billows has in it an inexplicable restlessness and harshness. From Holland to Jutland, a string of small, deluged islands bears witness to their ravages. In winter a breastplate of ice covers the streams; the sea drives back the frozen masses as they descend; they pile themselves with a crash upon the sand banks and sway to and fro; now and then you may see a vessel, seized as in a vise, split in two beneath their violence. Picture in this foggy clime, amid hoarfrost and storm, in these marshes and forests, half naked savages, a kind of wild beasts, fishers and hunters, but especially hunters of men; these are they, Saxons, Angles, Jutes, Frisians; later on, Danes, who during the fifth and ninth centuries, with their swords and battle-axes took and kept the island of Britain. A rude and foggy land like their own, except in the depth of its sea and the safety of its coasts, which one day will call up real fleets and mighty vessels; green England—the word rises to the lips and expresses all."

When the Norman brought his softer ways to Great Britain he found the Anglo-Saxon "a magnificent animal," broad-shouldered, deep-chested, a tremendous eater; hardy, independent, even stubborn, a native with a splendid physique and a hard head; a lover of his snug kingdom and his adopted home. The Anglo-Saxon was broadened in

his ideas by the new comer, without being alienated from his country. He commenced to look beyond Great Britain, and the spirit of adventure and conquest which he had as an Angle, as a Saxon and as a Dane, took possession of him and has never left him. A healthy brain in a healthy body has pushed his name and power around the globe.

THE LESS RULING THE GREATER.

Great Britain presents one of the most remarkable instances of intellectual achievement, in the matter of conquest, which the world has ever known. The Russian Empire is great, but the Russians are in the majority, at least three to one. The Empire of Great Britain is greater in square miles, its population is nearly three times as great, and yet the people of the dependencies outnumber the inhabitants of the parent country at least in the ratio of five to one.

Europe, Asia, Africa, Australia and America have seen the fleets of England, and been colonized or conquered by people from her shores. The Englishman is the universal traveler, and there is not a desert in Africa or a forest in Australia, or a field of ice in the Arctics, where man has gone, that his feet have not trod; and in this connection we mean not only the Englishman of Great Britain, but that other great representative of the race, the American of the United States. The telegraph and the railroad have done for Great Britain what could not otherwise have been accomplished if every Englishman had been a walking arsenal. Submarine cables and trans-continental telegraphs and railroads not only bind her distant dominions to herself, but make each a unit in itself.

EXPLORING THE THAMES.

Englishmen are the greatest though not the most unbiased travelers in the world. They will penetrate Africa and Australia, but one of their number makes the confession that few have ever attempted to explore the Thames to its source. Those who have are almost as much in doubt whether they have found it as the African explorers were regarding the source of the Nile. Two streams rise in the Cotswold Hills, in Gloucester, and the one which has been called the Thames runs more in the general direction of the river, but its source is not as distant from the mouth as the rivulet which is called the Churn. But they forget their differences, like sensible streams, and join for the good of the common river. A few miles further on two other tributaries are received and the Severn's waters also flow into the Thames through a wonderful little canal which pierces the Cotswold Hills by means of a tunnel. The

river here commences to earn its title of the Broad Water, running through a pleasant, hilly country, with the dignity of a young man who has cast his first vote. Its course is toward Oxford by way of the village of Shifford, where King Alfred once held his parliament. Near by is a substantial bridge thrown across the Thames six hundred years ago. It is named the New Bridge and is the oldest one on the river. Numerous locks and weirs, with a tow path on either side, show the former importance of the river as a navigable stream, but the line of smoke and steam which is frequently drawn across the neighboring landscape and the triumphant whiz of a train of cars are sufficient explanations of the almost deserted appearance of the river.

It is peculiarly appropriate to approach the calm, stately and venerable Oxford, by way of the slowly-moving Thames. The spires of its churches and the great university buildings give the impression, from a distance, that one is approaching a large city. But the university is all. The streets are narrow and crooked, but the noble colleges and churches which go to make up the university, and the quaint old houses form a striking scene. The distracting hum of machinery and the vexatious smoke of manufactories do not disturb its serenity; but against the coming of the railroad, and its necessary stir, the authorities of the university could not plant their English feet and set their square English chins firmly enough.

OXFORD.

Before there was any England there was an Oxford. When the kings of the Heptarchy were fighting like crows, the university of Oxford was a collection of monasteries, religious and secular schools. The teachers formed an association that might settle questions of general interest, and the university was conceived. Alfred the Great liked to reside in Oxford and visit her schools, and by the ninth century the Church itself recognized it as a seat of learning. Bloody Queen Mary acknowledged its importance, also, in the persecutions which she waged against the Protestant lights of both Cambridge and Oxford universities. Cranmer, Ridley and Latimer, all fellows of Cambridge University and high in favor with Henry VIII., were brought to trial by the Catholic Queen and burned, opposite Baliol College. As long as the Church of England stands, to say the least, the message of brave old Latimer, Bishop of Worcester, will be quoted to posterity. Turning to Ridley, his fellow martyr, he exclaimed in homely style: "Be of good comfort, Master Ridley, and play the man, we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Master Ridley,

the Bishop of Rochester, was as brave as he, and Archbishop Cranmer of Canterbury died a penitent that his mortal fears had swerved him from the faith he professed. The Martyrs' Memorial, which marks the place of execution, is a monument both to personal bravery and the Church of England.

Of the twenty colleges which compose the university of Oxford, Balliol is the most democratic, refusing to admit anyone who claims any privilege on account of rank or wealth. Christ Church is the most magnificent and supports the greatest number of students; it is a cathedral as well as a college, and was founded by Henry VIII. The oldest institution is University College, founded in the thirteenth century upon a school which is said to have been established by Alfred the Great.

The governing bodies of the University are the House of Congregation, consisting of heads of colleges and halls, masters of schools, professors, deans, etc., etc., which grants the ordinary degrees; the House of Convocation, composed of regents, which confers honorary degrees and fills the university offices; the Congregation of the University, including the chancellor, heads of colleges and halls, the canons of Christ Church College, a portion of the members of the Convocation, etc., etc., which body acts as a sort of Upper House to discuss and amend the statutes proposed by the Hebdomadal Council; the Hebdomadal Council has as its members the chancellor, vice-chancellor, proctors, and a certain number elected from the heads of colleges and halls and from the House of Convocation. The chancellor, who is the head of the corporate body of the University, is elected for life by the House of Convocation, the honor being conferred upon noblemen. All matters of legislation originate in the Hebdomadal Council, pass to the Congregation of the University, and are adopted or rejected by the House of Convocation.

FROM OXFORD TO WINDSOR.

Between the counties of Oxford and Berks the river makes a bold bend, and at the southern point of the loop meets the Thames, a stream from the west. In controlling the course of the Thames this was considered quite a strategic point by the old warriors of England, and consequently they erected earthworks at this point which are still visible. This is the neighborhood, also, of Roman camps, the head-waters of the river flowing from the region of quite a system of Roman roads; but south of Oxford the spots of history commence to touch more closely the modern times. Among the most interesting localities is Chalgrove

Field, where Hampden was slain. Soon, however, the beauties of the landscape draw one's mind from brave men and their brave ends. The little islands covered with trees or reeds, the wooded or grassy banks, with picturesque cottages and inns creeping down to the very edge of the sunny waters; the mill-dams over which the bright waters foam, the horses and plowmen in the fields, and the absorbed angler on the shore, make the English landscape restful and animating.

LONDON AND "LONDON CITY."

By entering London from the west the mighty metropolis is approached from its most favorable direction; few Londoners would agree, however, as to the limits of their city, for the postoffice, the parliamentary, the police and the Metropolitan Board of Works districts are all different. London City, officially, lies partly within the limits of the old Roman walls, which have disappeared. Gates were subsequently added to the walls, and, for many years, Temple Bar was regarded as the site of the ancient town's western gate, being the official boundary between the fashionable and magnificent West End and the city. This supposition has been dispelled, but the boundary remains. Memories of the old times are kept green by retaining such names as Newgate for the oldest London prison, and London Wall for a street in the northern part of the city. From the east the walls commenced at the Tower of London, which has the credit, with some, of being built by Julius Cæsar, and they were afterwards extended along the Thames, the western point being Ludgate, which has long since disappeared, but Ludgate Hill still stands. There were seven gates when the wall was carried around the northern districts of the city, as is supposed, by Constantine the Great.

London City is governed by the Lord Mayor and the Corporation, its extreme eastern and western limits being the Tower and the City of Westminster, with the River Thames as its southern base. Its area is less than a square mile, of which 370 acres are "within the walls." Within this area the metropolitan police and commissioners of public works have no control, the city sustaining its own departments and being accountable to Parliament. This independent corporation, the wealthiest in the world, has authority for its existence in charters which were granted by William the Conqueror after the battle of Hastings and by Henry I. in 1100. The chief magistrate received the official title of Lord Mayor in 1191.

But when the registrar obtains his figures for the population of

London he does not rest satisfied with the city and its 80,000 people, but, as stated, includes the territory subject to the Board of Works. This comprises the city of Westminster and Southwark, a borough south of the River Thames; the Tower Hamlets and Greenwich, to the east; and a dozen northern and western suburbs, among which may be mentioned Marylebone, Kensington and Chelsea. There are many populous parishes in the center of London but west of the City.

THE CITY.

Trafalgar Square, within easy walking distance of Charing Cross (the official headquarters of the cab service) the Houses of Parliament,



NOTED PICTURE OF LOT'S WIFE.

art galleries, club rooms, etc., besides the imposing statue to Nelson and other works of art, is a favorite resort for pleasure seekers, politicians and merchants passing back and forth between the West End and the City. The Houses of Parliament consist of a vast structure lying between the Thames and Westminster Abbey and having a river front of 900 feet. Its central spire and its belfry are each 300 feet in height. Westminster hall, over 100 feet in height, with an

area in proportion, occupies the hall of the old royal palace where some of the first parliaments were held. The House of Lords is finely proportioned and gorgeously finished, containing the Queen's throne, the Prince's chair, the Lord Chancellor's wool-sack (a chair cushioned with wool), and statues of the barons who brought the charter to King John at Runnymede and compelled him to sign it. If the Queen is to arrive, two hours before her coming the cellars underneath the House are carefully

examined in fear of another gunpowder plot. The House of Commons is comparatively plain. Of the other vast government buildings, Somerset House is perhaps the most noticeable, it being a quadrangular structure with a river frontage of 600 feet.

Soon after leaving Parliament street Westminster Abbey comes into view, with its square towers and majestic stretch of buttresses and

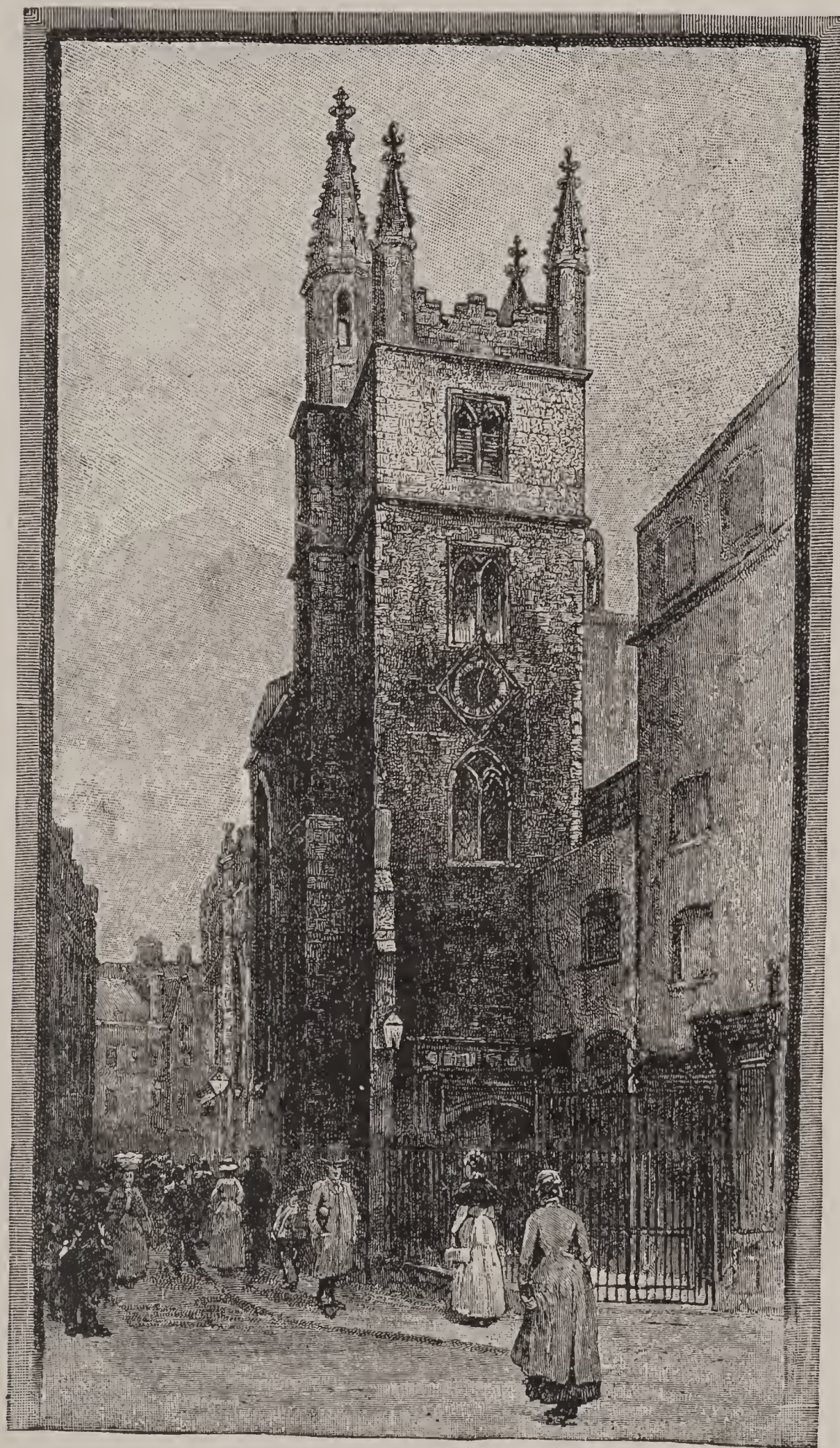


PIECE OF STATUARY.

pinnacles. Here the monarchs of England were crowned for centuries, and many of them buried. Clustered around the east end of the Abbey are several chapels, those of Henry VII. and Edward the Confessor being the most noticeable. Edward was the first monarch crowned in Westminster, and his shrine appears in the middle of his chapel. Queen Elizabeth and Mary Stuart have their monuments in Henry's chapel.

LONDON TOWER AND THE DOCKS.

One of the most interesting of the many excursions which may be taken from London City in all directions, is that which terminates at the



ST. ANDREW'S CHURCH, HOLBORN.

gregate. Between the Pool and Blackwell is the Port of London, occupied by ships of greater burden, and for the convenience of these

London and India docks by way of Tower Hill. The Tower Hamlets, east of London, and other suburbs in the vicinity, are to the poorer classes what the West End is to the aristocracy; the two extremes of London life may be studied in the two extremes of London.

Within sight of much of the poverty of London are the forests of masts and the huge bodies of steamers, representing her ceaseless trade with every quarter of the globe. Between the great bridges are a score of steamboat piers for the accommodation of river passengers. Just below London Bridge is the Pool where the coal ships or colliers most con-

giants have been constructed extensive docks and massive warehouses. Extensions are constantly progressing and tunnels being built to connect the docks on the northern bank of the Thames with those on the southern, so that eventually they will form one vast system. Below the Tower are St. Katharine's docks, and also on the northern shore, the London docks, with their extensive wine vaults, the Limestone docks, the West India docks, the East India docks, and the Victoria docks; on the southern shore the grand Surrey and Commercial docks are devoted to the timber and corn trades. The East India docks are at Blackwell, and as the shores are flat on either side of the river the greatest of English merchant ships which lie there appear more gigantic than they are.

CANTERBURY AND THOMAS A BECKET.

From the time of St. Augustine, who received Ethelbert and his whole kingdom of Kent into the Church, Canterbury has been the seat of the highest ecclesiastic of England. From the rising to the setting of a single sun, ten thousand Saxons were baptized in the river Stour, which flows through Canterbury. This was the first formal acknowledgment of the power of the Christian religion in Great Britain, and it was upon this occasion that the old Saxon priest smote the images of his gods to see if there was really any virtue in them. He had served them long, he said; they had brought nothing but misery to him, and he was a willing convert to the new faith. Though the great cathedral at Canterbury has suffered several times by fire, and has been beautified during the present century, it is in substantially the same condition as it was when completed in the twelfth century. Henry IV. and the Black Prince have monuments in the cathedral. The city contains other interesting memorials of the introduction of Christianity into England. The immense Augustinian monastery, so long used as a brewery, is now a missionary college, having been restored to something of its former appearance.

It was before the high altar of the magnificent cathedral at Canterbury, that Thomas à Becket, the Primate of England, was murdered because he pronounced the Church greater than the King; for which deed King Henry II. did penance by allowing the monks to lay the lashes upon his own bare back, besides erecting several castles throughout the kingdom and doing other useless things. Now, beyond Dover, near the coast, is a little old town, with middle-century churches and houses. Once it was an important sea-port and furnished the king with many a vessel for defense of England. There is now quite a tract of land between it and

the sea. Hythe was, furthermore, a smugglers' port, and one of their picturesque lighthouses, with a blunt, square tower, rises innocently from the middle of the town, a legitimate store underneath, and an honest family of Kent for inmates. It was about a mile from this town that the Knights met who stabbed Thomas à Becket before the high altar of Canterbury. Saltwood Castle, where the conspirators agreed upon their villainy, was claimed as Church property by Thomas à Becket. Only a portion of the structure, looking from such a romantic situation upon the Channel and the coast of France, is left to tell of its former strength and magnificence. Its deep windows, groined roofs and rich carvings are built into a farm house, some of its large upper room being occupied by laborers.

THE FOREST OF DEATH.

Just beyond the South Downs is the New Forest, in whose dense shades a few timid deer still wander, and wild ponies and swine find their homes there. It is the largest and most picturesque tract of wooded land in England, the noblest vantage ground being a knoll upon which is a country house marking the site of the keep from which the Red King went forth to hunt for the last time ; from this point cool avenues stretch over vast reaches of the forest, and open to view the refreshing waters of the Channel and the distant Isle of Wight. The spot where Rufus was found pierced with arrows is marked by a stone appropriately inscribed and protected by an iron casing. Beeches and oak predominate among the monarchs of the forest, and in the oldest portion of it two of the "twelve apostles"—gigantic trees—still stand. In the very center of this primeval scene is a little town, from which many excursions are made. Groves whose gnarled sentries and massive groups make one dream of the Druids and their sacrifices are separated by fertile strips and great farms. Elegant mansions and pretty villages are both scattered through the Forest and stand around its edges as if enjoying its great repose and varied aspects.

The New Forest was one of the sixty-eight royal domains enjoyed by William the Conqueror and his court, and when he burned the people's churches and drove the worshipers away, the country was well settled. The persecuted peasants and foresters looked grimly on while one son was gored to death by a royal stag ; another son, the Red King, mysteriously met his fate, and a grandson was accidentally shot to death by an arrow

KING ARTHUR'S LAND.

On the shores of Cornwall and from Channel to Channel the legends of good King Arthur are thick as the great rocks which stand out to sea. The slaty and granite cliffs oppose themselves to the growing fury of the sea and form a fitting bulwark to the country which constituted the last stronghold of the Celts of England. In Cornwall, tradition places the last great battle in which he fought, which also represents him as being borne from the battle-field mortally wounded and being buried at Glastonbury. It is further reported that by order of Henry II. his tomb was opened and the bones and good sword of the monarch were found. Arthur's Court is placed on the River Usk, in Southern Wales, where he lived with his beautiful wife. The scenes of his doubtful conflicts cover England from Lancaster, Bath and Portsmouth almost to Land's End.

South of the Mendip Hills, on the River Brue, is Glastonbury Abbey reputed to have been founded by Joseph of Arimathæa, and the scene of the labors of St. Patrick and St. Augustine. Of the great church and its five chapels there yet remain three large crypts where Arthur, the early kings of England and founders of the English Church, were buried. A little westward from the ruin stands the beautiful chapel of St. Joseph of Arimathæa. Glastonbury was the reputed scene of St. Dunstan's conflict with the Devil, in which the Evil One, who came to tempt him from his forge and his cell, was seized by the nose with a pair of red-hot pincers.

A LITERARY LAND.

In the charming Quantock Hills, not far away, are treasured memories of the home life of Sidney Smith, Coleridge and Wordsworth. Toward the west and Bristol Channel, stretch a greater range than the Quantocks, and if one ascends their heights the Welsh mountains may be dimly seen across the waters, while the land view is as majestic as any in the west of England. Famous watering places along this coast are a continual invitation to rest and not to make sight-seeing so tiresome a business. There are also many modest ones, not the less charming for being so. "Westward Ho!" is one of the bold kind, receiving its name from one of Charles Kingsley's novels—the one which Humboldt admired for its sublime description of South American forests which he had seen but Kingsley had not. A few miles of an appetizing walk finds one before a quaint village, buried in a wooded hillside—just throwing out a hesitating stone pier into a small bay, to let the world know that it is there. This is Clovelly, Kingsley's early home, and his first and last love.

SHAKESPEARE'S AVON.

Bristol and Bath are on the Avon, but it is not Shakespeare's stream. That river branches off at Tewkesbury, where the party of the Red Roses triumphed over the White, and flows gently toward the castle of the gigantic Earl of Warwick, who fell in battle a few weeks previous to the final defeat of his army.

The River Avon is a branch of the Severn, and where it first enters Warwickshire, the quiet country town of Stratford rests upon its banks. The house where Shakespeare was born is a two-story stone building, with antique-looking gables fronting the street. In the room where he is said to have been born is one of the many portraits of the poet, and the walls and window panes bear traces of Scott's and Wordsworth's admiration, while the visitors' book, which has been removed from the house, is filled with sentiments and autographs of statesmen, poets and novelists. Back of the house is a garden once crowded with old English flowers. About a mile away is the cottage of Anne Hathaway; a long, straggling, simple cottage, with an irregular roof and rough doors and windows. Man and wife, genius and common clay, are buried in the Gothic church approached through such a majestic avenue of limes. The Avon runs but a short distance from the walls. Up the river a few miles are Kenilworth and Warwick castles. Kenilworth Castle is a grand ruin, covered with ivy and banked in foliage. Tradition connects it with the romances of King Arthur, and history with the gallantries of the Earl of Leicester to Queen Elizabeth, his sovereign having presented the castle to him. For seventeen days tilts and tournaments, dramatic representations, banquets, songs and dances succeeded each other, during the most famous of his entertainments in honor of the Queen. But now the walls are broken and little birds flit and chirp among the weeds, vines and rocks within the grand banquetting hall.

Warwick Castle, on the contrary, is well preserved for an old country seat. It is the principal residence of the Earls of Warwick, situated on the banks of the Avon. The approach is a winding road cut through the solid rock, and the castle itself is on a rocky elevation forty feet high. The pictures, specimens of armor, tapestries, inlaid furniture, and interior decorations are interesting and elegant, and the gardens without are magnificent. The trees are of most stately proportions, some of them being from Lebanon. The visitor who comes to the castle will be expected to receive—at least with an open mind—all the stories about the mighty Guy, Earl of Warwick, who slew so many people that he retired with the blues to a dismal cave.

A CASTLE AND COUNTRY INNS.

The still noble ruins of Ashby Castle are reached by taking a short trip from Leicester northwest to near the border line of Derbyshire. This was in Richard's time upon the grand estate of the unfortunate Lord Hastings, murdered by that king through the executioner. Around the castle, which was one of the grandest in England, was a stately park five square miles in extent. Oliver Cromwell besieged it, reduced it and imprisoned several noble dukes and earls in it, who supported the royal cause. Afterwards, when the army of the Lord Protector triumphed throughout England, a committee of Parliament de-



A DERBYSHIRE INN.

termined what castles should stand and which be destroyed. Ashby was too dangerous to be passed over and it was accordingly undermined and brought to its present condition.

In the town of Ashby the same quaint old inns appear—the Queen's Head, the Bull's Head, etc., etc. These inns exhibit their noble proclivities in various ways, the latter flying the Hastings coat of arms as a sign and symbol. Throughout Derby, also, it is inn upon inn, and every one is an added charm to the beautiful country.

AMERICA IN ENGLAND.

East of Nottinghamshire, beyond the River Trent, there is a continuation of the Fen country, whose general features have been already described. In its midst, near the sea, at the mouth of a river, is Boston, England, the parent of Boston, U. S. A. Rev. John Cotton, one of our Boston's first clergymen, preached there for many years. From him have descended such families as Everett, Grant, Hale, Jackson, Frothingham, Lee, Mather, Thayer, Tracy, Whiting, etc. Residents of the United States have erected a chapel to his memory near St. Botolph's church, in which he preached for twenty years, the Latin inscription being by the Hon. Edward Everett. This beautiful church, with its tower nearly 300 feet in height, is 580 years old, and retains the original name from which Boston was corrupted. "St. Botolph was a Saxon saint who lived in the seventh century, and was almost contem-

poraneous with the more celebrated St. Cuthbert. The common pronunciation in the eastern countries is St. Bottle; so the transition from Bottlestown to Boston is comprehensible." Boston is like a Dutch town—her warehouses, wharfs, vessels and buildings remind one of Holland—and in the matter of contests with the sea she had the experience of her neighbors on the other shore of the North Sea. In the days of King John, Boston merchants were taxed according to their wealth. London yielded £836 to the King and Boston was second with £780. Her population may now be 20,000. At about the time her great church was built she was of such power and wealth that her vessels comprised the bulk of the navy which carried the troops of Edward to the battle of Crécy, France. Cromwell made Boston his headquarters for a time.

Improvements in the channel of the river are restoring its trade to some extent, but the chief interest attaching to it is its connection with American history; for Cotton's friends named new Boston. From Hartford another English clergyman went to America to found a church, and gave the American city a name. In fact, the Fen country of Eastern and Southeastern England became the stronghold of the English Puritans as it was that of the Saxons against the Normans, and much of the best blood of New England flowed from that marshy, foggy, plague-stricken and unattractive country. The county of Lincoln, in which is Boston, was the native place of John Wesley, founder of Methodism.

Yorkshire adjoins Lincolnshire on the north and from this land of moors and wolds came forth such families as Washington, Penn and Winthrop. The Washington family fled from Cromwell because it was a champion of Charles II. and the Stuart dynasty. John Washington and his brother Lawrence escaped to America.

A few miles from the railway which runs between Hull and York is a massive structure, surrounded by a pleasant park in which elms predominate. In a corner of the park is a venerable little church. "Of course, a private path leads into the chancel where the family pews are. There is a fine collection of paintings here, one of President Washington, on which a great value is set. The little church has the dignity of being a parish one, and possessing a rector, and here the parish records are kept. Unhappily, they are very imperfect; those relating to Washington's great-grandfather, John Washington, are not to be found and there are others of later dates which are very puzzling."

THE ENGLISH YORK.

Both the city of York and the county of York are among the most interesting and picturesque districts of England. The capital is near

the center of Great Britain, and by Britons, Romans, Saxons, Danes and Normans was considered the key to a successful invasion from the north. From the earliest times it was a chief town of the Northern Britons. Then it was a Roman station and the chief city of the imperial power in the north. Fortresses, temples and palaces arose, ruins of which exist, and late excavations, which have been made near the railway station, have unearthed rich jewels of silver and gold, delicate jars and lamps of glass, cameos and statuettes of bronze and ivory, great squares of intricate pavements of Mosaic work and other evidences of the magnificence which reigned when the Emperors Hadrian and Severus lived in York. Here Severus died, as well as the father of Constantine the Great, and many believe that Constantine himself was born in York. At the time of his father's death Constantine was in the city, and in York the Sixth Legion proclaimed him Emperor.

Britons and Picts fought for the possession of the great northern capital, and the savage tribes from beyond Hadrian's wall overran and destroyed it. The Saxons re-established its importance and it became the capital of the powerful kingdom of Northumbria, out of which York was finally carved. The first King of all England held his Witenagemot, or popular parliament, in York; and three weeks before the battle of Hastings, Harold, the last of the Saxon monarchs, defeated a united force of Danes and Norwegians only a few miles from the capital. The Danes captured the city, after it had fallen into the hands of the Normans, and put the garrison to the sword, and then the Normans laid waste the country for miles around and butchered one hundred thousand people.

The first English parliament was held at York, and for five centuries thereafter it met there, occasionally. The highest courts of the kingdom even had their seasons of sitting at York. But when Plantagenet went down at Bosworth Field, York declined and fell. It became one of the greatest ecclesiastical centers of England. The first metropolitan church was built there. In the eighth century the magnificent Anglo-Saxon church was built which was enlarged into York Minster. This ranks as one of the largest and finest specimens of Gothic architecture in the world, being longer than St. Paul's Cathedral. Some portions of St. Mary's Abbey, completed in the Conqueror's time for the Benedictine monks, stand in the midst of stately gardens shaded by a belt of elms, wonderfully graceful in their old age.

Within these gardens is also the "King's Manor House," built from the walls of St. Mary's Abbey and the residence of the Stuarts. It is a rough stone building, two stories in height, with many gables and chimneys

and covered with vines from its foundation to the peaks of its dormer windows. The arms of the Earl of Strafford are emblazoned over the door, for when he was made Lord President of the North he took up his residence in King's Manor. The building is now occupied by the Yorkshire School for the Blind, dedicated to William Wilberforce.

But York lies mostly in the past. It is the most ancient-looking

city in England. The streets are narrow, the houses are high, with very pointed roofs, and on market day when the farmers appear with their broad-wheeled carts, their gaily-decorated blouses and their broad Yorkshire dialect, modern times are forgotten. Some of the houses are massive piles, with only a few windows in front, the upper two stories not only bulging out over the lower, but the third being higher than the second and projecting farther over the street. In one of the most ancient streets are the remains of the parliament house, and near by the



OLD ENGLISH GATEWAY.

coach-house, which is at least four hundred years old.

The many Jewish faces seen in York remind one of poor Isaac and his Rebecca, in *Ivanhoe*. Until comparatively of recent date the principal quarters of that people were called Jubbargate and Jewbury. When York was great, they were as powerful as Scott represented them, and in the royal city they were often attacked by armed mobs and sometimes murdered. It was their custom, at one time, to keep a

record of their loans in the York Minster, but they discontinued the practice after the populace had broken into the cathedral and burned the documents.

MANCHESTER.

It is the county of Lancaster, York's old rival, which is now at the height of prosperity ; and we need merely mention Manchester and Liverpool to make the contrast forcible. Manchester is only about twenty miles west of the romantic Peak District, which will be hereafter noticed. It is the most important manufacturing city of Great Britain, its cotton works leading the world. The city has been noted for the excellence of this line for centuries. It is the center of a great canal system, and many canals intersect its streets. It was the home of many famous inventors, but has acquired the most prominence, perhaps, as being the rallying point of the free-traders of England. Cobden and Bright and the "Manchester School" are known wherever industrial questions are discussed. Statues of these leaders, with their convert Sir Robert Peel, and the inventor Watt, adorn the public parks. The present free-trade hall, erected on the site of the old one, is unattractive but holds five thousand people, and is already marked as an historical building.

LIVERPOOL.

Liverpool from its long dealings with this country, as the greatest cotton market of the world and one of the largest grain centers, has imbibed the true American spirit of pluck, perseverance and push. Nearly all the emigrants who leave Great Britain and one-half her exports pass through Liverpool. She is rapidly capturing the wool trade of Australia, and with all her strides in cosmopolitan trade the city has found time to improve her appearance and consider the health of her citizens. The sewerage system is being extended and improved, and the water supply perfected, so that, although the most densely populated city in England, she is rapidly leaving behind her former record of being one of the most unhealthy. Liverpool has thirty miles of dockage, the yards within the city and the ones which the Corporation owns in Birkenhead having a world-wide fame for their massive character. The shipping in the docks is protected by a sea wall five miles in length, and forty feet in height, entrance being effected through numerous gates, some of which open a passage 100 feet wide. Liverpool is almost as great a railway center as London. The first line in England run from Liverpool to Manchester and was opened eight years before the London railway.

The center of commercial activity in Liverpool is the town square, the hall being upon one side, and the American and Liverpool chambers of commerce, cotton sales rooms, and mercantile offices upon the remaining three sides.

THE SCOTCH.

The Highland Scotch, those who live in the mountainous regions of the north, are of the same Celtic stock as the Irish. Their language is nearly identical, although the Lowland Scotch could no more make themselves understood by the primitive native of the Isle than the typical Londoner could enter into conversation with the Irish farmer. The division between the Highland and the Lowland Scotch is becoming less distinct, however, year by year, and the former are discarding to some extent their plaids and petticoats for the dress of the Lowlanders, or the English. Their clans and chiefs have disappeared, except in the records of the family Bibles, but their former prowess is still upheld by the record which their regiments have made in the history of the English army. The Lowlanders were as brave, but more intellectual, and defended their liberty with all the military ardor of the Highlanders and the firmness of the Anglo-Saxons.

The Picts were both Lowland and Highland Scotchmen. It was against the Picts that the Romans erected the wall in England and also one in Southern Scotland between the friths of Forth and Clyde. After they left the country to attend to troubles at home a strong Pictish kingdom was formed between the two walls, by the consolidation of a number of tribes. The Scots, a Celtic tribe from Ireland, invaded and held the western coasts during the early part of the sixth century, the Saxons having preceded them about fifty years on the eastern coasts, where they had seized the lowlands from the Picts and founded Edinburgh. The Pictish kingdom had a shadowy existence for nearly four centuries, but it was gradually absorbed by the stronger Scots as well as the Saxon tribes of the east. The whole country at length took the name of the dominant race. The Danes could make no headway against them, and the Scottish kingdom grew in territory and power, even snatching away some of England's northern districts.

The Malcolms and the Alexanders are specially noted among the early kings of Scotland, but the difficulties, with England commenced seriously when a Malcolm, who had married the sister of the legitimate Saxon King, ravaged the north of the country in retaliation for the battle of Hastings. The kings of England interfered in the disputes

between claimants to the Scottish throne. Wallace and Bruce arose, and the battle of Bannockburn established the independence of Scotland notwithstanding Flodden Field, long afterwards. During the same century the first of the House of Stuart sat upon the throne, he being the son of the royal steward. For a century the great earls of Douglas defied the kings, though one was stabbed by the royal hand and the whole house was finally driven into exile. After the death of Queen Elizabeth, James VI., of Scotland whose great-grandmother was Margaret Tudor, the daughter of Henry VII., ascended the throne of England, thus uniting the two kingdoms. This fortunate circumstance, in connection with their stubborn resistance to English oppression, raised the Scotch to an equality with their more numerous and opulent neighbors and assured them political independence.

When James became King of England he attempted to force the Established Church upon Scotland, but the Covenanters bound themselves to uphold Presbyterianism, and even hoped to extend their religious discipline over England and Ireland. They united with the English Puritans, and the result was that Cromwell bound them in chains, and the Presbyterian Church did not become established as a State institution until during Queen Anne's reign, when England and Scotland were formally united into one kingdom. The name most prominent in the incipient stages of these fierce religious conflicts, is that of John Knox, who imbibed the spirit of the Reformation at Geneva, and his *History of the Scottish Reformation* is, perhaps, the first great prose work which the country produced. It is an earnest, rugged piece of English, and speaks forth the national character. His native town was Edinburgh, and in that kingly city, "throned on crags," his house stands, a grotesque building with a gallery reached by a flight of stairs, and having two small, gabled chambers on its roof.

EDINBURGH.

The city, which was formerly a single parish under the pastorate of Knox, is principally built on three parallel ridges, the old town running along the central one and terminating on the west in the great rock or hill upon which is Edinburgh Castle. At the eastern extremity is Holyrood, the palace of Mary Queen of Scots. Upon the sides of this ridge are the most ancient houses many stories in height. The different parts of the city are connected by bridges, hundreds of paths winding through the valleys and over the ridges. Parks and gardens, monuments and great public structures are pitched upon the rocks or almost buried in deep ravines. The architecture of the city is noble in the extreme.

The great castle, which stands upon a rock three hundred feet high, approachable from the city from only one side, is Scotland symbolized. In it is a small room, once a portion of the apartments of Mary Queen of Scots, where James was born. Scotland's national regalia—the crown, sceptre, sword of state and lord treasurer's rod—is in the crown-room of the castle. Within its walls Robert Bruce held the parliament which ratified the treaty acknowledging the independence of Scotland, and James made his preparations here for the disastrous field of Flodden. Along High street, which leads through the most interesting parts of this ancient Saxon city, also marched Cromwell's invincible Ironsides. Descending from Castle Hill one passes into Grassmarket where many of the Covenanters became martyrs, and in an old churchyard, near by, they have a monument erected to them.

Queen Mary's palace is a short distance from Calton Hill, from which the most imposing view of Edinburgh and the country around is obtained. Part of the palace was burned down in Cromwell's time, and what remains is a plain, sombre structure of stone, flanked by towers. The room is shown in which Rizzio, Mary's Italian favorite, was stabbed to death by Douglas, and the very stain of his life blood is pointed out upon the floor. The palace contains a picture gallery of legendary and historical kings, and back of it are the ruins of an abbey in which are the tombs of several Scottish monarchs.

The University of Edinburgh is a stately building of modern construction, and a renowned institution of learning, especially as to its medical departments. Crossing a bridge from the University, one finds himself in a metropolitan street, with great buildings and Scott's magnificent monument on one side and beautiful gardens spread over a deep ravine on the other. Across the ravine is the massive Bank of England. And so the bewildering contrast goes on, man weakly struggling to overtake the sublimity of nature. It is strange not that so many of the great men of Scotland have been drawn to Edinburgh, but that so many have escaped her. To this day the literary activity and vigor of the Scotch find their only effective outlet in Edinburgh, her periodicals taking rank with the best English journals.

On High street, one of the noble thoroughfares of the old city, is Parliament Square, in one angle of which is the House with its magnificent hall arched with dark oak. The gloomy jail, known as the "Heart of Midlothian," stood in one corner of the square, but was taken down the year previous to the publication of Scott's novel. "The only memorial of its position is a figure of a heart let into the pavement; but its massive door and huge padlock are preserved, with many other relics of old days, at Abbotsford."

THE IRISH.

The Irish, notwithstanding their misfortunes and oppressions, are among the greatest races of antiquity. Since Cromwell's time, when the English first really established their supremacy in arms over them, they have fought for the establishment of their independence bravely, though not always cautiously and wisely. Their line of kings goes back into the dim ages when many of the Celtic tribes were being driven out of Asia by the Scythians — the future Goths and Englishmen. The residence of these almost mythological monarchs was a spot called the Hall of Tara, at Teamor, County Meath, in the eastern part of the island. Here the chief priests and bards met triennially to form the laws which were to govern the five principalities, afterwards consolidated into one kingdom. The kings of Ireland married into the royal families of their race in Gaul, and were connected by ties of blood with the great chiefs of the Picts across the water. Schools of astronomy, philosophy, poetry and history were founded by the Druids and protected by the kings. Tara continued the center of the educational and military life of the island, and from the four districts into which the kingdom was divided a province was formed, which surrounded the national capital. Later the warlike monarchs of Ireland not only joined the Picts in their wars against the Romans, but penetrated into Gaul, one of their kings being killed on the banks of the Loire and another, the last of the pagan rulers, at the foot of the Alps.

In the second century A. D. the central portions of Ireland were inhabited by the Scoti. There is a tradition among the Irish that they emigrated from Spain under a great warrior named Mileagh. At all events, when the Irish were at the height of their military power this tribe and the descendants of the hero predominated in power, the inhabitants were called Scoto-Milesians and for many centuries the kingdom was called Scotland. When the Scots conquered the Picts and gave a name to the other land the island was called Ir, Eri or Erin. The Greek geographers spoke of it in ancient times as Ierne and the Romans as Hibernia.

It was during one of their incursions into Gaul, in the fifth century — so runs the tradition — that the Irish warriors carried off as a captive a youth named Patricius, or Patrick. After living a few years in Ireland as a shepherd he escaped to France, was educated for the Church, and his glorious work as St. Patrick is a stupendous fact, well authenticated by history. Through him and his zeal, his adopted country became the Isle of the Saints, and from this land, which should ever be

revered by Christians, went forth St. Columba, a century later, to carry the simple faith of the primitive Church to the pagans of Great Britain.

Ireland escaped the Romans, but was invaded by the Anglo-Saxons and the Scandinavians, who, previous to the beginning of the eleventh century, had done all in their power, by burning churches, schools and books and killing the natives, to stamp out Christianity. After the expulsion of the Danes, the five old kingdoms, which in war had been united, fell to fighting each other. They were disciplined by Rome, and the whole country, which had been so proud of independence, acknowledged the Papal supremacy. It is from this period that the religion of Ireland ceases to be revered by Protestants; in fact, the successors of St. Patrick and St. Columba, in Scotland, suffered the most grievous persecutions by the Church of Rome.

The quarrels of the petty kings of Ireland encouraged the invasion of some Norman adventurers, and their successes gave the English king an excuse to recall them, as persons exceeding their authority, and to establish his protectorate over the country. From this time on the history is one of Ireland's wrongs; the story is the old tale of a cold, cautious, strong people, of poised mind and abundant resources, obtaining the unenviable mastery over an impatient, brilliant, patriotic race. But with the rise of Gladstonian sympathizers in England, and of Parnellite leaders in Ireland, the future days of the Emerald Isle have each a brighter sunrise.

IRISH CITIES AND SCENERY.

Dublin, the successor of Tara, as the capital of the country, is somewhat shorn of its importance since the Bank of Ireland has occupied the former House of Parliament. But its public buildings are grand, its streets wide and its squares very imposing. The city is surrounded by a delightful boulevard, nine miles in length. Within these bounds, perhaps the most imposing locality is Trinity College, standing in the midst of an elegant park and several squares, which cover forty acres of ground. Clinging to this stately seat of learning is so much of the irresistible eloquence, delicious humor, keen wit and searching sarcasm, in which the Irish nature glories, that Trinity College, or the University of Dublin, is the embodiment of the genius of the land; Burke, Grattan Goldsmith, Sheridan and Swift form a galaxy of stars, or rather a five-pointed star, which ever gleams over Dublin and Trinity.

That picturesque city, in the center of the valley of the Lee, with its old red sandstone houses, approached through one of the noblest har-

bors in the world, past great batteries, fertile islands and splendid villas along the river's bank — this is Cork, so close to the heart of the true Irishman. Then there are Limerick, on the Shannon, and, in the north, the great city and port of Belfast, which is the Liverpool of Ireland — a rushing and bustling, a commercial and manufacturing city of which Great Britain is proud.

It is outside of the cities of Ireland that the hard struggle for physical and national life is progressing. From the western and northern coasts, which are of Scandinavian wildness, to the flat, sandy coasts of the east, one-half the surface is bog, water, rock and poor soil. The richest farming country is the broad belt from west to east included between Galway and Limerick. Nearly one-seventh of Ireland is covered with peat. The equable and mild climate of the country is, to some extent,



IN THE EMERALD ISLE.

an offset to the generally unfavorable character of the soil. The temperature ranges only a few degrees the year through, the extremes being forty and sixty degrees. The prevailing westerly winds come laden with the warm vapors of the Gulf Stream, so that vegetation is always green, and the Emerald Isle is not poetic license.

The spots of supreme freshness in Ireland are, therefore, very many. The loveliness of Irish scenery, so the world has decided, is concentrated in the Lakes of Killarney, in the extreme southwestern part of the island. The country around them receives not only the charm of their waters but the gentle influences from the western ocean, so that the wooded shores of the lakes and the gracious mountains beyond are

painted with all the shades of color from the light green of the arbutus to the dark firs of the highlands.

From Killarney lakes to the Giant's Causeway is through Ireland, in a diagonal line, and no two pictures could present a stronger contrast. In place of the rounded lines of the Killarney hills and the green shadows which fall over the lakes is a dreary coast piled thick with rocky columns, presenting the appearance of a stupendous array of piles, stretching out into the sea in rows and masses. The Causeway proper is a platform of these rocks which extends between rugged mounds and groups of pillars from a cliff down into the sea. The name is given to it because of the Celtic tradition that the walk was built by giants as the commencement of a causeway to the opposite coast of Scotland.

The remains of antiquity which are found in every part of Ireland make it a most interesting country to the curiosity-seeker and the student. They consist of mounds and burial stones, earthen ramparts, round towers and castles. Bronze weapons and gold ornaments are continually being turned up from under the soil. Of later date are houses built of stone and earth, like beehives, and religious buildings of various styles of architecture. The warlike spirit of the middle ages is also shown in many huge fortified castles.

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